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ABSTRACT  
 These lessons in Chichewa are a continuation of the first volume. As in the first volume, two types of lessons are presented. The "A" lessons present basic grammatical patterns through explicit discussions of the patterns involved. The "B" lessons present language in use. They contain dialogs, monologs, narratives, proverbs, riddles, and exercises based on these forms of communication. A section of supplementary materials provides readings on various topics of a cultural nature. These readings have an English translation on the page facing the Chichewa text. The book is illustrated with pen-and-ink drawings. (AMH)

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# LEARNING CHICHEWA

## BOOK 2

### LESSONS 11-20

#### PEACE CORPS LANGUAGE HANDBOOK SERIES

These materials were developed under the auspices of the African Studies Center at Michigan State University.

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FL 012 365



	<u>Page</u>
LESSON 16A . . . . .	171
16.2 The Stative Verb Suffix <u>-k-</u> . . . . .	173
16.3 Conjunctions . . . . .	177
16.4 Summary Exercises . . . . .	183
LESSON 16B <u>Njinga Yothyoka</u> 'A Broken Bicycle' . . . . .	186
LESSON 17A . . . . .	195
17.2 Kuti 'Say/That/So That' . . . . .	197
17.3 'Since' . . . . .	206
17.4 'How Long?' . . . . .	210
17.5 Summary Exercises . . . . .	213
LESSON 17B <u>Ana A Sukulu</u> 'School Children' . . . . .	217
LESSON 18A . . . . .	229
18.2 Causative Verbal Suffix <u>-ts-</u> . . . . .	232
18.3 Noun Formation . . . . .	236
18.4 Summary Exercises . . . . .	244
LESSON 18B <u>Tate ndi Mwana Wake</u> 'A Father and His Son' . . . . .	248
LESSON 19A . . . . .	258
19.2 The Modifier stem <u>-kha</u> 'only/alone'. . . . .	260
19.3 Augmentative Prefixes: <u>Chi/Zi</u> . . . . .	263
19.4 'Still'/'Yet' . . . . .	266
19.5 Summary Exercises . . . . .	269
LESSON 19B <u>Alimi Awiri</u> 'Two Farmers' . . . . .	273
LESSON 20A . . . . .	286
20.2 <u>-MWE</u> 'Even, As Well, The Same'. . . . .	288
20.3 Numbers (10 - 100) . . . . .	294
20.4 The Reversive Verbal Suffix <u>-ul-</u> . . . . .	298
20.5 Summary Exercises . . . . .	301
LESSON 20B <u>Nyuzi/Nkhani</u> 'The News' . . . . .	305

	<u>Page</u>
REVIEW EXERCISES (Lessons 16 - 20) . . . . .	318
TRANSLATIONS . . . . .	323
REFERENCE GRAMMAR . . . . .	342
VOCABULARY LIST . . . . .	365
SUPPLEMENTARY MATERIALS. . . . .	405
I. <u>Dziko La Malaŵi</u> . . . . .	407
'The Country of Malaŵi'	
A. <u>Anthu A M'Malaŵi</u> . . . . .	408
'People of Malaŵi'	
B. <u>Matawuni A M'Malaŵi</u> . . . . .	414
'Towns of Malaŵi'	
C. <u>Lilongwe: Likulu la Dziko la Malaŵi</u> . . . . .	418
'Lilongwe: Capital of Malaŵi'	
D. <u>Moyo Pa Pulazi</u> . . . . .	422
'Life on An Estate'	
E. <u>Nyama Za M'Nkhalango</u> . . . . .	434
'Wildlife'	
II. <u>NKHANI ZISANU</u> . . . . .	445
'Five Stories'	
A. <u>Kulungedwa Kwa Kaphirintiwa</u> . . . . .	446
'The Creation Myth of Kaphirintiwa'	
B. <u>Namdzikambe Wa Nyanga Ndi Chiyambi Cha Moyo.</u> . . . .	450
'The Horned Chameleon and the Origin of Life'	
C. <u>Chiyambi Cha Nyanja Ya Chilwa</u> . . . . .	454
'The Origin of Lake Chilwa'	
D. <u>M'Mene Khate Linabwerera Padziko La Pansi</u> . . . . .	458
'How Leprosy Came Into the World'	
E. <u>Chiyambi Cha Nyau</u> . . . . .	464
'The Origin of the Nyau'	

	<u>Page</u>
III. <u>NTCHITO</u> . . . . .	471
'Work'	
A. <u>Malaw' Lero</u> . . . . .	472
'Malawi Today'	
B. <u>Chakudya Chabwino Choyenera Kupatsa Banja</u> . . . . .	492
'Providing Good Food For the Family'	
C. Technical Vocabulary Lists . . . . .	502
D. ENGLISH-CHICHEWA Medical Dictionary . . . . .	506

## INDEX OF TAPE RECORDINGS

### LESSON 11B

- Dialogue 11.1
- Text 11.7

### LESSON 12B

- Text 12.1
- Dialogue 12.4

### LESSON 13B

- Dialogue 13.1
- Dialogue 13.6

### LESSON 15B

- Supplementary Text 15.6

### LESSON 16B

- Dialogue 16.1
- Dialogue 16.4

### LESSON 17B

- Dialogue 17.1
- Supplementary Text 17.6

### LESSON 18B

- Dialogue 18.1

### LESSON 19B

- Dialogue 19.1





LESSON 11A

(PHUNZIRO LA KHUMI NDI CHIMODZI)

GRAMMAR

- 11.1 NEW VOCABULARY
- 11.2 MODIFIERS: ADJECTIVAL STEMS
- 11.3 VERBAL MODIFIERS
- 11.4 NEGATIVE MODIFIERS
- 11.5 'WHAT KIND/SORT OF?' (VMP + -TANI)
- 11.6 MODIFIER REVIEW
- 11.7 SUMMARY EXERCISES
- 11.8 GRAMMATICAL PATTERNS LEARNED

LESSON 11 A  
(PHUNZIRO LA KHUMI NDI CHIMODZI)

11.1 NEW VOCABULARY

ADJECTIVAL STEMS

-kulu	'big'
-ng'ono	'small'
-fupi	'short (near)'
-tali	'long, tall (far)'
-kazi	'female'
-muna	'male'

VERB STEMS

-chepa	'be few/little'
-chuluka	'be numerous/plenty'
-kwanira	'be enough/sufficient'
-maliza	'finish (last)'
-yamba	'begin (first)'
-kalamba	'be old'
-zizira	'be cold'
-tentha	'be hot'
-panda	'be without'
-tani	'do what/say what?'
-chokera	'come from'

QUESTION STEMS

-tani?	'what kind of?'
--------	-----------------

CLASS 5

uzuwa

'sun'

CLASS 6

mantha

'fear'

CLASSES 7/8

oningwe/zingwe

'string/strings'

CLASSES 9/ 2

mfumu/amfumu

'chief/chiefs'

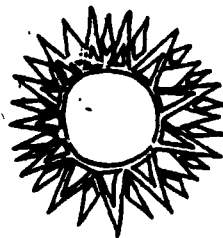
TIME EXPRESSIONS

(tsiku) lachinayi

'Thursday'

(tsiku) lachisanu

'Friday'



## 11.2 MODIFIERS: ADJECTIVAL STEMS

In the previous lessons we saw the important role of the 'a' of association in the modifying of nouns and nominal stems by other nouns:

<i>mkazi wabwino</i>	'a good woman'
<i>tebulo la nsungwi</i>	'a bamboo table'

This 'a' of association is also used when nouns are modified by adjectives. There are only a few 'true' adjectives in Chichewa, with nominal modifiers based on nouns and verbs being much more numerous. The adjectival stems take a double prefix; that is, the AP occurs with the -a of association to form the 'first prefix'. (For example, *i + a = ya* for Class 9 or 'nyumba' class nouns.) Then the AP is repeated on its own to form the second prefix. The result, for example, is:

Cl. 9 Noun	1st prefix Associative form	+	2nd prefix AP	+	adjectival stem
	<i>(i + a = ya)</i>		<i>(i)</i>		

One such adjectival stem is *-kulu* meaning 'big'. In order to say 'a big house', we would have:

(Cl. 9)	<i>nyumba</i>	+	<i>ya-</i>	+	<i>i-</i>	+	<i>kulu</i>	=	<i>nyumba yaikulu</i>
	'house'						'big'		'a big house'

In the plural:

(Cl. 9)	<i>nyumba</i>	+	<i>za-</i>	+	<i>zi-</i>	+	<i>kulu</i>	=	<i>nyumba zazikulu</i>
	'houses'						'big'		'big houses'

This double prefix of the associative form and the AP is attached to the adjectival stem without any sound changes or merging of consonants. Some of the important adjectival stems which will be used in this lesson are:

<i>-kulu</i>	'big'	<i>-tali</i>	'tall/long' (also 'far')
<i>-ng'ono</i>	'small'	<i>-kazi</i>	'female'
<i>-fupi</i>	'short' (also 'near')	<i>-muna</i>	'male'

The following table contains a list and examples of these adjectives with the appropriate double prefix corresponding to the noun class:

Class No.	Associative Form	+	AP	=	Double Prefix	Example
1	wa-	+	m-	=	wam-	<i>Mwana wake wamkazi wadwala.</i> 'His daughter is ill.'
1a	wa-	+	m-	=	wam-	<i>Galuyu ndi wamkulu.</i> 'This dog is big.'
2	a-	+	a-	=	aa-	<i>Ana ake aamuna adwala.</i> 'His sons are sick.' <i>Agaluwa ndi aakulu.</i> 'These dogs are big.'
3	wa-	+	u-	=	wau-	<i>Ndinaona mtengo waufuwi.</i> 'I saw a short tree.'
4	ya-	+	i-	=	yai-	<i>Ndinaona mitengo yai fuwi.</i> 'I saw some short trees.'
5	la-	+	li-	=	lali-	<i>Mumpatse khasu laling'ono.</i> 'Give him a small hoe.'
6	a-	+	a-	=	aa-	<i>Mumpatse makasu aang'ono.</i> 'Give him the small hoes.'
7	cha-	+	chi-	=	chachi-	<i>Titsegule chitseko chachikulu.</i> 'Let's open the big door.'
8	zu-	+	zi-	=	zazi-	<i>Titsegule zitseko zazikulu.</i> 'Let's open the big doors.'
9	ya-	+	i-	=	yai-	<i>Anandipatsa njinga yaing'ono.</i> 'He gave me a small bike.'
10	za-	+	zi-	=	zazi-	<i>Anandipatsa njinga zazing'ono.</i> 'He gave me the small bikes.'
12	ka-	+	ka-	=	kaka-	<i>Kagalu kakang'ono kadwala.</i> 'The small dog is sick.'
13	ta-	+	ti-	=	tati-	<i>Tiagalu tating'ono tadwala.</i> 'The small dogs are sick.'
14	wa-	+	u-	=	wau-	<i>Anamanga ulalo wautali.</i> 'He built a long bridge.'
16	pa-	+	pa-	=	papa-	<i>Ndinaka bukulo patebulu papang'ono.</i> 'I put that book on a small part of the table.'
17	kwa-	+	ku-	=	kwaku-	<i>Tikupita kuphiri kwakutali.</i> 'We're going to a tall mountain.'
18	ma-	+	mu-	=	mwamu-	<i>Ali m'chipinda mwamung'ono.</i> 'He's in the small room.'

## EXERCISES

A. Substitute the following plural nouns into the model sentence making all necessary agreement changes:

Example:

Model: *Ndinaona ana aakulu m'sitolomo.*  
'I saw some big children in that store.'

Substitution: *zolembere*

New Model: *Ndinaona zolembere zazikulu m'sitolomo.*  
'I saw some big pens in that store.'

1. *mabuku*
2. *zipeŵa*
3. *mipeni*
4. *anthu*
5. *nyali*
6. *miphika*
7. *...aukonde*
8. *zingwe*
9. *madengu*
10. *zitseko*

B. Repeat the preceding exercise, making all of the nouns singular before substituting them into the model sentence:

Example: *ana-mwana* = *Ndinaona mwana wamkulu m'sitolo.*  
'I saw a big child in the store.'



### 11.3 VERBAL MODIFIERS

Verbs are a source of modifiers for nouns in Chicheŵa. Theoretically, any verb can become a modifier; for example, the verb 'fall' in the sentence 'The tree has fallen' can become a verbal modifier as in 'the fallen tree.'

You learned that the verbal infinitive is the *ku-* form of the verb. A verbal modifier is the verbal infinitive combined with the appropriate associative form (AP + *a*) of the class of the noun that is modified:

Noun associative form + verbal infinitive

The associative form and the infinitive are contracted with a merging of vowels and loss of a consonant (*k*).<sup>\*</sup> For example, to say 'the first lesson':

*phunziro* + *la-* + *kuyamba*  
'lesson'                      'begin'

*la-* + *ku* = *lo* ('k' is lost and 'a' + 'u' become 'o')

Therefore,

*phunziro loyamba* = 'the first lesson' (the beginning lesson)  
'lesson' 'beginning'

The merging of the associative form and the *ku* of the infinitive forms a conjunctive prefix to the verb stem. The resulting prefix is the VERBAL MODIFIER PREFIX which takes agreement with the class of the noun that is modified. On the following page is a full list of noun classes, their verbal modifier prefixes and examples. Some of the verbs used as modifiers in the examples are:

-chepa	'be few/little'	-yamba	'begin' (also 'first')
-chuluka	'be numerous/plenty'	-kalamba	'be old' (living things)
-kwanira	'be enough/sufficient'	-zisira	'be cold'
-maliza	'finish' (also 'last')	-tentha	'be hot'

<sup>\*</sup>With monosyllabic verbs, there is no merging of the associative form and *ku-*:

*Ntengo wakugwa* 'a fallen tree'      *Ng'ombe yakufa* 'a dead cow'



Class No.	Associative Form	+ ku-	=	Verbal Modifier Prefix	Example
1	wa-	+	ku-	= wo-	<i>Anyamata w<u>o</u>wala ali m'chipatala.</i> 'The sick boy is in the hospital.'
1a	wa-	+	ku-	= wo-	<i>Galu w<u>o</u>kalamba wagona.</i> 'The old dog is asleep.'
2	a-	+	ku-	= o-	<i>Anyamata <u>o</u>wala ali m'chipatala.</i> 'The sick boys are in the hospital.'
					<i>Agalu <u>o</u>kalamba agona.</i> 'The old dogs are asleep.'
3	wa-	+	ku-	= wo-	<i>Ndinaona mtengo w<u>o</u>kalamba.</i> 'We saw an old tree.'
4	ya-	+	ku-	= yo-	<i>Ndinaona miyala y<u>o</u>chuluka.</i> 'We saw numerous rocks.'
5	la-	+	ku-	= lo-	<i>Tsiku l<u>o</u>yamba linal' labwino.</i> 'The first day was good.'
6	a-	+	ku-	= o-	<i>Masiku <u>o</u>yamba anali abwino.</i> 'The first days were good.'
7	cha-	+	ku-	= cho-	<i>Safuna kugula ch<u>in</u>thu ch<u>o</u>thyoka.</i> 'He doesn't want to buy a broken thing.'
8	za-	+	ku-	= zo-	<i>Anagula z<u>in</u>thu z<u>o</u>chuluka.</i> 'He bought numerous things.'
9	ya-	+	ku-	= yo-	<i>Tidsakhala nth<u>aw</u>i y<u>o</u>kwanira.</i> 'We'll have enough time.'
10	za-	+	ku-	= zo-	<i>Anona n<u>so</u>mba z<u>o</u>chepa.</i> 'He saw few fish.'
12	ka-	+	ku-	= ko-	<i>Kamwana k<u>o</u>maliza s<u>ik</u>ana<u>ay</u>e.</i> 'The last small child didn't eat.'
13	ta-	+	ku-	= to-	<i>Tiana t<u>o</u>maliza s<u>it</u>in<u>ad</u>y<u>e</u>.</i> 'The last small children didn't eat.'
14	wa-	+	ku-	= wo-	<i>Sindinagule ufa w<u>o</u>kwanira.</i> 'I didn't buy enough flour.'
15	kwa-	+	ku-	= ko-	<i>Ku<u>w</u>erenga k<u>o</u>kwanira s<u>ik</u>ana<u>ah</u>itike.</i> 'Sufficient reading wasn't done.'
16	pa-	+	ku-	= po-	<i>Paphiri ndi p<u>o</u>s<u>i</u>sira.</i> 'It's cold on the mountain.'
17	kwa-	+	ku-	= ko-	<i>Kumyanja ndi k<u>o</u>t<u>e</u>ntha.</i> 'It's hot at the lake.'
18	mwa-	+	ku-	= mo-	<i>M'nyumba m<u>o</u>maliza m<u>u</u>nalibe an<u>th</u>u.</i> 'In the last house there was no one.'

Since these modifiers are verbal in nature, they can be made negative by inserting the negative prefix -sa- between the modifying prefix and the verb stem. (This is the same negative prefix used to form the negative of the infinitive *kupita* 'to go' and *kusapita* 'not to go.')

noun + VMP\* + -sa- + verb stem  
*ndalama + zo + -sa- + -kwanira = ndalama zosakwanira*

*Ndili ndi ndalama zosakwanira.* 'I have insufficient money.'

*Arugulitaa mpando wosathyoka.* 'He sold the unbroken chair.'

### EXERCISES

A. substitute the following nouns into the model sentence making the necessary changes in agreement:

Example:

Model: *Tili ndi zipatso zokwanira.*  
'We have enough fruit.'

Substitution: *matebulo*

New Model: *Tili ndi matebulo okwanira.*  
'We have enough tables.'

- |            |               |
|------------|---------------|
| 1. ana     | 6. timipando  |
| 2. nkuku   | 7. aphunzitsi |
| 3. misewu  | 8. mabuku     |
| 4. moŵa    | 9. nsomba     |
| 5. zitsime | 10. mitengo   |

\* The verbal modifier prefix will be referred to as VMP from now on.

B. Substitute the following expressions into the model sentence making all necessary changes in agreement:

Example:

Model: *Ndikufuna kugula nsomba zochepa.*  
'I want to buy a few fish.'

Substitution: *-chuluka*

New Model: *Ndikufuna kugula nsomba zochuluka.*  
'I want to buy numerous fish.'

- |             |              |
|-------------|--------------|
| 1. mabuku   | 6. -kwanira  |
| 2. -kwanira | 7. ng'ombe   |
| 3. -chuluka | 8. timipeni  |
| 4. zinthu   | 9. -chuluka  |
| 5. mphika   | 10. maukonde |

C. Ask each other the following questions and answer with 'iyayi', using the verbal modifier in the parentheses:

Example: *Kodi munaona anthu ochuluka? (-chepa)*  
'Did you see numerous people?'

*Iyayi, ndinaona anthu ochepa.*  
'No, I saw few people.'

1. Kodi munaŵerenga phunzira loyamba? (-maliza)
2. Kodi kunyanjako ndi kozizira? (-tentha)
3. Kodi muli ndi nthawi yokwanira (-sakwanira)
4. Kodi munagulitsa zolemba zochepa? (-chuluka)
5. Kodi mwanayu ndi womaliza? (-yamba)
6. Kodi anagula makasu okwanira? (-sakwanira)
7. Kodi madzi awa ndi otentha? (-zizira)
8. Kodi mukufuna njinga yothyoka? (-sathyoka)
9. Kodi mumakhala m'nyumba yomaliza/ (-yamba)
10. Kodi anaona ng'ombe yabwino? (-fa)

## 11.4 NEGATIVE MODIFIERS

Some noun-derived modifiers can be expressed negatively. Although nouns do not have negative prefixes themselves, there is a negative modifier construction which uses the verb *-panda* 'be without.' In this pattern, the noun is followed by the VMP + *-panda* and another noun to mean 'without' or 'less':

Noun	VMP	+	<i>-panda</i>	Noun	
<i>galu</i> 'dog'	<i>wo-</i>	+	<i>-panda</i>	<i>nzeru</i> 'intelligence'	= <i>galu wopanda nzeru</i> 'a stupid dog' (a dog without intelligence)

Other examples:

*Anaphika ndiwo za nyama.*  
'He cooked a meat sauce.'

*Anaphika ndiwo zopanda mhere.*  
'He cooked a sauce without salt.'

*Ndi mfumu ya mantha.*  
'He's a cowardly chief.'

*Ndi mfumu yopanda mantha.*  
'He's a fearless chief (without fear).'

*Iyo ndi njinga yopanda ntchi'o.*  
'This is a useless bicycle (without work/use).'

*Ndi mkazi wopanda mwana.*  
'She's a childless woman (without children).'

## EXERCISES

A. Change the following noun-derived modifiers into the negative:

Example: *munthu wa ulemu* → *munthu wopanda ulemu*  
'a person without honor/respect'

- |   |   |
|---|---|
| <ol style="list-style-type: none"> <li>1. mwezi wa mvula</li> <li>2. nyumba ya mazenera</li> <li>3. munda wa chimanga</li> <li>4. mwana wa nzeru</li> <li>5. chaka cha njala</li> </ol> | <ol style="list-style-type: none"> <li>6. munthu wa mwayi</li> <li>7. chingwe cha mphamvu</li> <li>8. nthawi ya mvula</li> <li>9. buku la zithunzi</li> <li>10. tsiku la dzuwa 'sun'</li> </ol> |
|---|---|

B. Repeat the preceding exercise making the first noun plural before doing the negative transformation:

Example:

*munthu wa ulemu → anthu a ulemu → anthu opanda ulemu*

'people without honor/respect.'

C. Answer the following questions, changing the noun modifier into either the affirmative or into the negative:

Example:

*Kodi ndiye mwana wa nzeru? Iyayi, ndiye mwana wopanda nzeru.*

1. Kodi ndi buku lopanda zithunzi?
2. Kodi munaona nyumba ya mazenera?
3. Kodi muli ndi munthu wa ulemu?
4. Kodi mukufuna chaka chopanda mvula?
5. Kodi ndinu munthu wa mwayi?

### 11.5 'WHAT KIND/SORT OF?' (VMP + -tani)

The verb stem *-tani* 'do what/say what' is unusual in that it is a 'question verb' appearing only in question form:

*Mutani usiku?*

'What are you going to do this evening?'

*Anatani kumsonkhano?*

'What did he say at the meeting?'

With a VMP, *-tani* becomes a question word meaning 'what kind of' or 'what sort of'. It is still a modifier since it always follows a noun and agrees concordially with it:

Noun	VMP	+ <i>-tani</i> ?	
<i>mtengo</i> 'tree'	<i>wo-</i> 'of what kind?'	+ <i>-tani</i> ?	= <i>mtengo wotani</i> 'what kind of tree...?'

A full sentence would place the noun and its 'question modifier' after the verb and toward the end of the sentence:

<i>Iyo ndi galimoto <u>yotani?</u></i>	'What kind of car is that?'
<i>Iyo ndi galimoto <u>zotani?</u></i>	'What kind of cars are those?'
<i>Mukufuna chingwe <u>chotani,</u> chachifupi kapena chachitali?</i>	'What sort of string do you want, short or long?'
<i>Mukufuna zingwe <u>zotani,</u> zazifupi kapena zazitali?</i>	'What sort of strings do you want, short or long?'
<i>Ali ndi mwana <u>wotani?</u></i>	'What sort of child do they have?'
<i>Ali ndi ana <u>otani?</u></i>	'What sort of children do they have?'

In English we sometimes use 'which' interchangeably with 'what kind of'. Remember in Chicheŵa you must translate 'which' as *-ti* (*buku liti?* 'which book?') if you mean 'which as a choice of more than one (of the objects mentioned)'. When you mean 'which' in a descriptive sense ('tall', 'clever', 'old', etc.), then you use *-tani?* Still a third form of 'which' is *-anji?* and it refers to 'what type?' in the sense of species (for example, *nsomba zanj?* 'What type of fish is this?').

Compare:

<i>Mufuna chipatso <u>chiti?</u></i>	'Which fruit do you want?'
<i>Ndifuna chipatso icho.</i>	'I want that (piece of) fruit.'
<i>Mufuna chipatso <u>chotani,</u> chachikulu kapena chaching'ono?</i>	'What kind of fruit do you want, big or small?'
<i>Ndifuna chipatso chachikulu.</i>	'I want a big piece of fruit.'
<i>Mufuna chipatso <u>chanji?</u></i>	'What type of fruit do you want?'
<i>Ndifuna nthochi.</i>	'I want bananas.'



## EXERCISES

A. Answer the following questions, using the modifier in parentheses:

Example: *Muli ndi mphunzitsi wotani? (-a kukalamba)*  
'What kind of teacher do you have?'

*Tili ndi mphunzitsi wokalamba.*  
'We have an old teacher.'

1. Anaguliṣa njinga yotani? (-a kuthyoka)
2. Ali ndi chipinda chotani? (-a kuzizira)
3. Munaona mwamuna wotani? (-a kukalamba)
4. Anamwa madzi otani? (-a kutentha)
5. Munamupatsa mphaka wotani? (-a kudwala)
6. Akufuna chovala chotani? (-a makono)
7. Mudzagula ufa wotani? (-a chimanga)
8. Amamanga matebulo otani? (-a nsungwi)
9. Ana akufuna kumwa mkaka wotani? (-a lero)
10. Mukufuna aphunzitsi otani? (-a nzeru)
11. Munapeza nyali yotani? (-a chabe)
12. Ali m'chipatala chotani? (-a tsopano)
13. Muli ndi mzanu wotani? (-a bwino)
14. Munapeza ndalama zotani? (-a chabe)
15. Munaona galimoto yotani? (-a tsopano)
16. Adzagula chingwe chotani? (-fupi)
17. Munadya tinsomba totani? (ng'ono)
18. Munawerenga buku lotani? (-kulu)
19. Pali mitengo yotani pafupi ndi nyumba? (-tali)
20. Anamanga sukulu yotani? (-ng'ono)

B. Substitute the following nouns into the model sentence, making the necessary agreement changes. Then answer the questions with any modifiers appropriate to the required noun.

Example:

Model: *Mukufuna chakudya chotani?*  
'What kind of food do you want?'

Substitution: *njinga*

New Model: *Mukufuna njinga yotani?*  
'What kind of bicycle do you want?'

Answer: *Ndikufuna njinga yatsopano.*  
'I want a new bicycle.'

- |            |              |
|------------|--------------|
| 1. madzi   | 9. buku      |
| 2. bwenzi  | 10. fodya    |
| 3. mipeni  | 11. matebulo |
| 4. ntchito | 12. kansomba |
| 5. tikapu  | 13. cholemba |
| 6. mpando  | 14. akazi    |
| 7. zipewa  | 15. zingwe   |
| 8. ndiwo   |              |

C. The nouns in the following sentences have no modifiers. Make *-tani* questions for the following sentences and then answer them with an appropriate modifier:

Example: *Ndimwa madzi.*

'I'll drink some water.'

*Mumwa madzi otani?*

'What kind of water will you drink?'

Answer: *Ndimwa madzi ozizira.*

'I'll drink cold water.'

- |                           |                          |
|---------------------------|--------------------------|
| 1. Timagulitsa miphika.   | 6. Ali ndi abwenzi.      |
| 2. Ndinaona munthu.       | 7. M'mbaleyo muli nyama. |
| 3. Anagula mpando.        | 8. Anandipatsa nsima.    |
| 4. Ndinalowa (m') sitolo. | 9. Ndikufuna galimoto.   |
| 5. Tinathandiza anthu.    | 10. Akudya tinsomba.     |



## 11.6 MODIFIER REVIEW

In this and previous lessons, you have learned various types of modifiers used to describe nouns. They differ according to their parts of speech: verb, noun, adjective, demonstrative, possessive pronoun, etc. And they differ according to their form of agreement with the noun they follow: as simple as an AP attached to a modifier stem or as complex as the merging of several prefixes before a modifier stem.

Modifiers are differentiated by five different types of agreement:

- 1) AP + modifier stem
- 2) Ap + 'a' of association + modifier stem
- 3) AP + 'a' of association + AP + modifier stem
- 4) AP + 'a' of association + the infinitive prefix *ku-* + verb stem
- 5) AP + the perfect T/A verb



AGREEMENT	MODIFIER (STEM)	EXAMPLE
AP + modifier stem	numbers (- <i>tatu</i> ) relative (- <i>mene</i> ) 'some/other' (- <i>ina</i> ) 'how many?' (- <i>ngati</i> ) 'which?' (- <i>ti</i> ) affinity demonstrative (- <i>no</i> ) shared information demonstrative (- <i>ja</i> )	<i>ana atatu</i> 'three children' <i>buku limene</i> 'the book which' <i>maonkhano ina</i> 'another meeting' <i>ng'ombe ngati</i> 'how many cows?' <i>ufa uti?</i> 'which flour?' <i>mwezi uno</i> 'this month' <i>ohitsime ohiya</i> 'the/that well'
Ap + 'a' + modifier stem	'what?' (- <i>nji?</i> ) possessive (- <i>nu</i> ) qualifiers ( <i>kale</i> ) noun-derived ( <i>nzeru</i> )	<i>nyumba yanji?</i> 'what house?' <i>dzina lanu</i> 'your name' <i>galimoto yakale</i> 'an old car' <i>munthu wa nzeru</i> 'an intelligent person'
AP + 'a' + AP + modifier stem	adjective (- <i>tali</i> ) (- <i>kulu</i> )	<i>mapiri aatali</i> 'tall mountains' <i>sitsulo zazikulu</i> 'big tools'
AP + 'a' + -ku- + modifier stem	verbs (- <i>oi.epa</i> ) 'all' (- <i>nse</i> ) 'even, the same' (- <i>mwe</i> ) 'what kind of?' (- <i>tani</i> )	<i>mitengo yochepa</i> 'few trees' <i>usiku wonse</i> 'all night' <i>tsiku lomwe</i> 'the same day' <i>sakudya sotani</i> 'what kinds of food?'
AP + perfect T/A verb	'ago' (- <i>pita</i> ) 'last' (- <i>tha</i> )	<i>saka zinayi zapitazo</i> 'four years ago' <i>sabata latha</i> 'last week'

## EXERCISES

A. Substitute the following expressions into the model sentence, making all necessary changes in agreement.

Example:

Model: *Taona munda umodzi.*  
'We have seen one field.'

Substitution: } -ng'ono

New Model: *Taona munda waung'ono.*  
'We have seen a small field.'

- |              |           |
|--------------|-----------|
| 1. -ja       | 6. -ina   |
| 2. -nse      | 7. -yamba |
| 3. -maliza   | 8. -thu   |
| 4. -a mtedza | 9. -kulu  |
| 5. -bwino    | 10. -mwe  |

B. Answer the following questions with an appropriate modifier:

Example: *Munagula mabuku angati?*  
'How many books did you buy?'

*Ndinagula mabuku asanu,*  
'I bought five books.'

- |                                 |                                  |
|---------------------------------|----------------------------------|
| 1. Anapanga mpando uti?         | 6. Mwakhala pano masiku angati?  |
| 2. Kodi mufuna nthochi zingati? | 7. Anabwera liti?                |
| 3. Kodi mudyana ndiwo zanjji?   | 8. Khasu la yani lathyoka?       |
| 4. Mumakonda nyimbo zotani?     | 9. Amagulitsa zipatso zanjji?    |
| 5. Kodi apita kumsika uti?      | 10. Kodi muli ndi tebulo lotani? |

C. Answer the following questions with *Iyayi* and a different modifier:

Example: *Kodi muli ndi mazira ochulukwa?*  
'Do you have a lot of eggs?'

*Iyayi, ndili ndi mazira ochepa.*  
'No, I have few eggs.'

1. Kodi anachoka sabata latha?
2. Kodi munapeza malaya ake?
3. Kodi ndi mwana wa ulemu?
4. Kodi mungathe kunyamula katundu wamkulu uyo?
5. Kodi munalandira kalata zinayi?
6. Kodi mumakhala m'chipinda muno?
7. Kodi tiyenera kuphunzira phunziro lomaliza?
8. Kodi mudzapita uko chaka chamaŵa?
9. Kodi waŵerenga buku lachiŵiri?
10. Kodi munabwera masiku anayi apitawo?

D. Make true and false statements describing the classroom environment or any shared information you have. If the statement is true, say *Inde* or *Eee*; if it's false, say *Iyayi* and correct it.

Example:

*Buku ili ndi lalikulu.*

'This book is large.'

*Inde.*

'Yes.'

*Iyayi, ndi laling'ono.*

'No, it's small.'

## 11.7 SUMMARY EXERCISES

A. Combine the noun subjects of the following sentences with the adjectival stem *-kulu*:

Example:

*Ulalo uja wagwa.*  
'That bridge fell down!'

*Ulalo waukulu uja wagwa.*  
'That big bridge fell down!'

1. Mphaka uja anadya nkuku zathu.
2. Mudzi uno uli zitsime zambiri.
3. Khasuli ndi la bambo wake.
4. Zinthuzo ndi zochepa.
5. Matebulowo ali patsogolo pa nyumba panga.
6. Nsombazi zachokera kunyanjaya Malaŵi.
7. Phiri lija ndi Mulanje.
8. Miyalayo ili m'kati mwa msewu.
9. Katunduyo ndi wake.
10. Nyumbayo ili ndi zitseko zazing'ono.

B. Substitute the following expressions into the model sentence making all necessary changes in agreement:

Example:

Model: *Akufuna kugula nyali yaing'ono.*  
'They want to buy a small lamp.'

Substitution: *-chuluka*

New Model: *Akufuna kugula nyali zochuluka.*  
'They want to buy numerous lamps.'

- |             |             |              |
|-------------|-------------|--------------|
| 1. -chepa   | 6. chingwe  | 11. madzi    |
| 2. matebulo | 7. zingwe   | 12. -zizira  |
| 3. -kulu    | 8. -kwanira | 13. -tentha  |
| 4. tebulo   | 9. zakudya  | 14. zakudya  |
| 5. -fupi    | 10. -tentha | 15. -chukula |

C. Answer the following questions:

Example: *Munaona ulalo wotani?* → *Ndinaona ulalo wautali.*

1. Kodi ali ndi mpando wotani?
2. Kodi mukufuna galimoto yotani?
3. M'mphika muli madzi otani?
4. Anaphika ndiwo zotani?
5. Mumakhala m'nyumba motani?
6. Ana akukwera mtengo wotani?
7. Munagula chingwe chotani?
8. Mwana wanu womaliza ndi wotani?
9. Munatsegula chitseko chotani?
10. Munaona munthu wotani?

D. Complete the following sentences by supplying the appropriate prefix for each modifier. Be sure that the prefix agrees with the class of the noun it modifies.

Example:

*Ndinaŵerenga phunziro \_\_\_\_\_-yamba.* → *Ndinaŵerenga phunziro loyamba.*  
'I read the first lesson.'

1. Galimoto \_\_\_\_\_-kuluyo ndi yanga.
2. Kuimba kwake ndi \_\_\_\_\_-bwino.
3. Mabuku \_\_\_\_\_-tsopano ndi \_\_\_\_\_-chuluka.
4. Mwamuna \_\_\_\_\_-kalamba angathe kukwera mtengo \_\_\_\_\_-tali.
5. Tipite kunyumba \_\_\_\_\_-chiwiri.
6. Mwana \_\_\_\_\_-muna wake ndi kalipentala.
7. Kulibe aphunzitsi \_\_\_\_\_-kwanira.
8. Anaphika chambo \_\_\_\_\_-mbiri.
9. Muike madzi \_\_\_\_\_-tentha mumphikamo.
10. Msewu \_\_\_\_\_-fupi uli uko.

### 11.8 GRAMMATICAL PATTERNS LEARNED

'a long string'

Noun	Associative Form	+ AP	+ Adjectival Stem	
<i>chingwe</i>	<i>cha-</i>	<i>-chi-</i>	<i>-tali</i>	<i>chingwe chachitali</i>

'the last lesson'

Noun	Associative Form	+ (-ku- + verb stem)	Infinitive	
<i>phunziro</i>	<i>la-</i>	<i>-ku-</i>	<i>-malisa</i>	<i>phunziro lomalisa</i> ( <i>la- + -ku- = lo-</i> )

'insufficient time' (not enough time)

Noun	Associative Form	+ -ku-	+ -sa-	+ Verb Stem	
<i>nthawi</i>	<i>ya-</i>	<i>-ku-</i>	<i>-sa-</i>	<i>-kwanira</i>	<i>nthawi yosakwanira</i> ( <i>ya- + -ku- = yo-</i> )

'What kind of tree?'

Noun	Associative Form	+ -ku-	+ -tani?	
<i>Mtengo</i>	<i>u-</i>	<i>-ku-</i>	<i>-tani?</i>	<i>Mtengo wotani?</i> ( <i>u- + -ku- = wo-</i> )

'an unintelligent child'

Noun	Associative Form	+ -ku-	+ -panda	Nominal Modifier	
<i>Mwana</i>	<i>u-</i>	<i>-ku-</i>	<i>-panda</i>	<i>nzeru</i>	<i>Mwana wopanda nzeru.</i> ( <i>u- + -ku- = wo-</i> )



LESSON 11B

(PHUNZIRO LA KHUMI NDI CHIMODZI)  
COMMUNICATION/CULTURE

11.1	<u>KUSITOLO</u>
11.2	VOCABULARY NOTES
11.3	USAGE NOTES
11.3.1	<u>MTUNDU</u> 'COLOR'
11.3.2	MEASUREMENT/DISTANCE
11.3.3	ADVERBS OF MANNER
11.3.4	<u>ZOVALA/-VALA</u> 'CLOTHES/WEAR'
11.4	CULTURAL NOTES
11.4.1	<u>MALAYA</u> 'SHIRT'
11.4.2	<u>TELALA</u> 'TAILOR'
11.5	EXERCISES
11.6	SUPPLEMENTARY DIALOGUE
11.7	READING
11.8	RIDDLE
11.9	PROVERBS

## LESSON 11 B

### (PHUNZIRO LA KHUMI NDI CHIMODZI)

#### 11.1 KUSITOLO

Mwini: Moni abambo. Tikuthandizeni?

James: Ndikufuna malaya.

Mwini: Pepani abambo. Sindigulitsa malaya.

Koma ine ndimagulitsa nsalu.

James: Zooná? Amagulitsa malaya kuti?

Mwini: Mugule nsalu ya malaya ndi kukaona telala.

Adzasoka malaya anu kapena zovala zina. Si odula.

James: Chabwino. Nsalu yabwino ya malaya ndi yotani?

Mwini: Mukufuna mtundu wANJI?

James: Ndimakonda yofira kapena yobiriwira.

Mwini: Mukonda nsaluyi? Ndi makwacha atatu payadi.

James: Chabwino. Ndipatseni mayadi awiri.

Mwini: Zikomo. Ndipo mudzapeza telala wabwino patsogolo pa sitoloyi.

James: Zikomo.

#### 11.2 VOCABULARY NOTES

<i>malaya</i>	(cl. 6)	'shirt'	<i>mtundu</i>	(3/4)	'color'
<i>nsalu</i>	(9/10)	'cloth'	<i>-biriwira</i>		'be green'
<i>telala</i>	(1a/2a)	'tailor'	<i>-fira</i>		'be red'
<i>-soka</i>		'sew'	<i>yadi</i>	(5/6)	'yard'

### 11.3 USAGE NOTES

#### 11.3.1 MTUNDU 'COLOR'

Most colors are verb stems which take a verbal modifier prefix corresponding to the class of the noun:

-fiira	'be red'	<i>Maso anu ndi ofiira.</i> 'Your eyes are red.'
-yera	'be white.'	<i>Ndinagula pepala loyera.</i> 'I bought some white paper.'
-biriwira	'be green'	<i>Pali udsu wobiriwira pafupa ndi nyanja paja.</i> 'There's green grass near that lake.'

The color 'yellow' is a noun *chikasu* which also means 'ginger root':

*Malaya a chikasu ndi anya.* 'The yellow shirt is mine.'

The color 'blue' is handled somewhat differently since traditionally the colors 'green' and 'blue' shared the same name *-biriwira*. Now there is a nominal stem *-buluu* which takes the associative form as a prefix (like *-bwino*):

-buluu	'blue'	<i>Anyamatawa ali ndi malaya abuluu.</i> 'Those boys have blue shirts.'
--------	--------	--

#### 11.3.2 MEASUREMENT/DISTANCE

Although the metric system has been adopted in Malawi, people still use the former means of measuring distance (foot, yard, etc.). These English terms were adopted into Chicheŵa and modified into the following forms:

<i>yadi</i>	(5/6)	'yard'	<i>Ndipatseni mayadi awiri.</i> 'Give me two yards.'
<i>mailo</i>	(6)	'mile'	<i>Ndinapita pansi mailosi atatu.</i> 'I walked three miles.'

'Foot' is a direct translation into Chichewa, *phazi*:

*phazi* (5/6) 'foot' *Tebulolo ndi mapazi awiri.*

*Mtunda* originally meaning 'distance' in Chichewa, has come to be an alternate form for *mailo*:

*mtunda* (3/4) 'mile' *Kuchokera ku Blantyre mpaka ku Limbe ndi mitunda isanu.*  
'From Blantyre to Limbe is 5 miles.'

### 11.3.3 ADVERBS OF MANNER

Adverbs of manner express 'how' something is done (i.e. in what manner) and include 'well,' 'slowly,' 'proudly,' 'quickly,' etc. So far we have already encountered two adverbs of manner in the preceding lessons:

*mbanga* 'quickly' *Anapita pansi mbanga kusukulu.*  
'He walks quickly to school.'

*pang'ono pang'ono* 'slowly' *Munenenso pang'ono pang'ono.*  
'Say it again slowly.'

In addition to these examples, adverbs can be made from both nouns and verbs. Adverbs made from nouns are composed of the Class 17 associative prefix *mwa-* (the A/P *mu-* + 'a' of association) which is attached to the noun:

Prefix	+	Noun	=	
<i>mwa-</i>	+	<i>ulesi</i>	=	<i>mwaulesi</i> 'lazily'
<i>mwa-</i>	+	<i>ulemu</i>	=	<i>mwaulemu</i> 'honestly/politely'

The AP *mu-* expresses that it is done 'in a manner of...' (laziness, honor, pride).

*Umawonoga ndalama mwauchitsiru.* 'You spend money foolishly.'  
*Amalankhula mwanseru.* 'He speaks wisely.'  
*Ndinagwa mwangosi.* 'I fell accidentally.'

Adverbs made from verbs use the verbal modifier prefix (*mu-* + *ku-* = *mo-*) of the Class 17 locative which is attached to the verb stem:

Prefix	+	Verb Stem	=	
<i>mo-</i>	+	<i>-kondwa</i>	=	<i>mokondwa</i> 'happily'
<i>mo-</i>	+	<i>-fulumira</i>	=	<i>mofulumira</i> 'quickly'

The *mo-* prefix expresses the idea of something being done 'in the manner of being...(happy, busy, careful).

Other examples:

<i>Amalemba mofulumira.</i>	'He writes quickly.'
<i>Amagwira ntchito monyada.</i>	'She works proudly.'
<i>Tinamudikira mokwira.</i>	'We waited for him angrily.'

#### 11.3.4 ZOVALA/-VALA 'CLOTHES/WEAR'

*Zovala* consists of the verbal modifier prefix *zo-* + the verb stem *-vala* 'wear' (*Zovala* is an abbreviated expression for *sintu sovala* 'things for wearing'). To inquire about what someone is wearing, the structure will include *-vala*

<i>Mwavala ohiyani?</i>	'What are you wearing?'
<i>Ndavala malaya atsopano.</i>	'I'm wearing a new shirt.'
<i>Anavala deresilo chaka chatha.</i>	'She wore that dress last year.'

## 11.4 CULTURAL NOTES

### 11.4.1 MALAYA 'SHIRT'

There are both English and Chicheŵa names used for clothes; the Chicheŵa words refer to general categories of clothes and the English words refer specifically to Western-style clothing. For example, *malaya* is the Chicheŵa name for 'shirt' which includes any type of shirt, top, or blouse. *Shati* is the Chewanized English name for Western style shirts and would not be used to describe any other type.

*Nealu* is the general name for cloth, but it can also refer to *chitenje* which is the wrap-around style of dress that Malawian women wear. *Deresi* is the Chewanized English name for Western-style dresses.

*Neapato* is the Chicheŵa name for shoes and it can refer to any type of footwear including sandals.

*Kabudula* 'shorts' is an expression that is made up of the diminutive *ka-* and the verb stem *-budula* meaning 'cut off'. And that is literally what shorts are: 'small cut-offs'.

Other borrowed words for clothes include:

<i>jekete</i>	'jacket'	<i>thalausi</i>	'trousers'
<i>thai</i>	'tie'	<i>sokosi</i>	'socks'

### 11.4.2 TELALA 'TAILOR'

Although there are readymade clothes available in some shops, most people prefer to buy some cloth at the cloth shop and have it tailormade to their own specifications. And there are plenty of talented tailors to choose from. Most tailors are men who have learned their trade through a period of apprenticeship with an already established tailor. While some tailors enjoy the luxury of a shop of their own, many only share space on the verandah of a store. They can be seen working with their precious foot-driven sewing machines on any matter of clothing. These tailors are quite versatile in their skill, sewing clothes for men, women and children in a wide range of styles: Western and African, traditional and modern.



TELALA

### 11.5 EXERCISES

#### 11.5.1 MTUNDU WANJI. 'WHAT COLOR...?'

Practice this expression in the following pattern:

1st student: Malaya anu ndi mtundu wanji? 'What color is your shirt?'

2nd student: Malaya anqa ndi obiriwira.

Continue:

1st student: \_\_\_\_\_ ndi mtundu wanji?

deresi, njinga,  
buku, cholemba,  
udzu, etc.

2nd student: \_\_\_\_\_ ndi \_\_\_\_\_  
-fiira, -yera, -da,  
-fiirira

### 11.5.2 NDIKUGANIZIRA KANTHU KOFIIRA. 'I'M THINKING OF SOMETHING RED.'

This game is a variation on '20 questions'. Using the environment of the classroom, a student will secretly choose an object which he/she will identify to the class only by color, saying:

Ndikuganizira kanthu kofiira 'I'm thinking of something (color)'.

The other students in the class have to guess what the secret object is by posing questions about its location in the room or its identity.

Example:

1st student: Ndikuganizira kanthu kofiira.

2nd student: Kodi ndi cholemba icho?

1st student: Iyayi.

3rd student: Kodi ndi pafupi ndi chitseko?

1st student: Inde.

etc.

The questions continue until the correct object is identified; the successful guesser will then choose his/her own 'secret' object.

### 11.5.3 MWAVALA CHIYANI? 'WHAT ARE YOU WEARING?'

Practice the pattern by asking each other the model question:

1st student: Mwavala chiyani?

2nd student: Ndavala \_\_\_\_\_  
malaya, deresi, kabudula,  
thlauzi, etc.

Vary the question by changing the tense and subject prefix:

Anavala chiyani? 'What did he wear?'

Tivala chiyani? 'What shall we wear?'

Make the question more specific by asking about 'what kind' or 'what color':

Mudzavala \_\_\_\_\_ -a mtundu wanji? 'What color \_\_\_\_\_ will you wear?'  
malaya shirt  
deresi dress  
lamba belt

Munavala \_\_\_\_\_ -tani? 'What kind of \_\_\_\_\_ did you wear?'  
nsapato shoes  
ndolo earrings



### 11.5.4 MAYADI ANGATI? 'HOW MANY YARDS?'

Practice this expression in the following series of patterns:

Mukufuna mayadi a nsaluyi angati? 'How many yards of this cloth do you want?'

Ndikufuna mayadi \_\_\_\_\_ 'I want \_\_\_\_\_ yards.'

aWiri	two
atatu ndi hafu	three and a half
etc.	etc.

Vary the pattern by asking mailosi angati? 'How many miles?'

Kuchokera kuno mpaka kuboma ndi mailosi angati?  
'From here to the government office is how many miles?'

Blantyre/Limbe  
Chancellor College/P.T.C.  
kuno/chipatala  
etc.

(Kuchokera kuno mpaka kuboma ndi mailosi aWiri.)

### 11.5.5 BWINO 'WELL', MOFULUMIRA 'QUICKLY', MWAULESI 'LAZILY'

Practice using adverbs of manner by asking and answering 'how?' (bwanji) questions:

Amalankhula bwanji? 'How does he speak?'

Amalankhula mofulumira. 'He speaks quickly.'

1st student: \_\_\_\_\_ bwanji?

-gwira ntchito  
-lankhula  
-lemba, etc.

2nd student: \_\_\_\_\_

bwino  
mofulumira  
mwanzeru  
msanga, etc.

### 11.5.6 THE DIALOGUE

Practice the dialogue taking the roles of both the shopkeeper and the customer.

Vary the dialogue by changing the item to be purchased (deresi, nsapato, etc.), the color, the amount, and the price.

## 11.6 SUPPLEMENTARY DIALOGUE

Carry on the following dialogue in Chicheŵa:

Storekeeper: Hello ma'am. Can I help you?

Customer: Yes. Thank you. I want to buy some cloth.

Storekeeper: Fine. We have a lot of cloth. What color do you like?

Customer: I like yellow. How about the cloth behind you?

Storekeeper: Which one is it, this one or that one?

Customer: That one. Let me see it.

Storekeeper: That's good cloth and it's not expensive.  
How many yards do you want?

Customer: I want four yards to make a dress.

## 11.7 READING

### SITOLO YA KUMUDZI

BY H. CHIMKONO

Patsiku lachisanu Maria anasesa panja pasitolo ya abambo ake. Amagwira ntchito yosesayi m'mawa uli wonse chifukwa m'banja mwao mwana wamkulu ndi iye. Tsikuli abambo ake anatseka sitolo chifukwa anapita ku Namitete kukaoda katundu. Abambowa anapita panjinga yawo ya kaliyala yaikulu.

Atelala anabwera ndipo Maria anawatsegulira m'sitolo muja kuti atenge makina ndi zosoka panja. Anatulutsa zonse ndipo anatsekanso sitolo. Pakhomo panali anthu ambiri amene anali kudikira zovala zawo kuti awasokere. Sitoloyi inali yotchuka kwambiri chifukwa eni ake amakonda kucheza ndi anthu ndipo amatsitsa mitengo ya'e.

-sesa 'sweep'

m'mawa uli wonse 'every morning'

kukanda 'to go and order'

kaliyala 'carrier'

-tsegulira 'open for'

makina 'machine'

Anatulutsa zonse

They brought/everything

'They brought out everything'

amene 'which'

-sokera 'sew for'

-tchuka 'be popular'

-cheza 'chat'

Answer the following questions about the text:

1. Maria amasesa pati?
2. Bambo wake anapita ku Namitete chifukwa chiyani?
3. Kodi anapita ku Namitete pagalimoto?
4. Ndani amagwira patsogolo pasitolo?
5. Chifukwa chiyani anthu amakonda sitoloyi?

Ask each other questions about the text:

Kodi...?/Ndani...?/...chiyani?/...kuti?

## 11.8 RIDDLE

Q. Kanthu kofuma kutali, kutipeza ife pano.  
'Something coming from afar finds us here.'

A. Mvula.  
'Rain'

## 11.9 PROVERB

Discuss the meaning of the following proverb:

'Ukaipa, dziwa nyimbo.'  
'When you're ugly, at least know how to sing.'

This proverb expresses the notion that since we can't be good in all things, we should at least try to excel in one.

LESSON 12A

(PHUNZIRO LA KHUMI NDI CHIŴIRI)

GRAMMAR

- 12.1 NEW VOCABULARY
- 12.2 FLUENT USAGE
  - 12.2.1 CONTRACTIONS WITH NDI 'IS/ARE'
  - 12.2.2 NA- 'WITH' + CONTRACTED DEMONSTRATIVE
  - 12.2.3 NA- 'WITH' + CONTRACTED EMPHATIC PRONOUN
- 12.3 WORD ORDER: POSSESSIVE ADJECTIVES/MODIFIERS/  
NUMBERS/DEMONSTRATIVES
- 12.4 SUMMARY EXERCISES
- 12.5 GRAMMATICAL PATTERNS LEARNED

## LESSON 12 A

### (PHUNZIRO LA KHUMI NDI CHIŪIRI)

#### 12.1 NEW VOCABULARY

##### VERB

-ipa 'be bad'

##### FLUENT USAGE FORMS (na- 'with' + contracted emphatic pronouns)

nane	'with me'
nawe	'with you' (familiar, singular)
naye	'with him/her'
nafe	'with us'
nanu	'with you'
nawo	'with them'

##### FLUENT USAGE FORMS (na- 'with' + contracted demonstratives)

##### Class No.

1/1a	naye	'with it/him/her'
2	nawo	'with them'
3	nawo	'with it'
4	nayo	'with them'
5	nalo	'with it'
6	nawo	'with them'
7	nacho	'with it'
8	nazo	'with them'
9	nayo	'with it'
10	nazo	'with them'
12	nako	'with it'
13	nato	'with them'
14	nawo	'with it'

## 12.2 FLUENT USAGE

Contractions occur frequently in Chicheŵa as they do in many languages. Sounds are dropped, merged, and even transformed as we try 'to shorten the distance between two points' in fluent communication. A textbook question as 'Where did you go?' is changed into 'Where d'ja go?' in everyday spoken English. While such contractions do occur, many are not indicated when words are spelled in English. However, in Chicheŵa, such changes are written and need to be learned by anyone who wants to speak and write with colloquial fluency.

We have already seen some contractions occurring between nouns and some demonstrative forms:

*munthu uyu - munthuyu* 'the/that person'

*chombera icho - chomberacho* 'the/that pen'

In these examples, the initial letter (a vowel) of the demonstrative is dropped and the remaining stem attached to the noun.

### 12.2.1 CONTRACTIONS WITH NDI 'IS/ARE'

Even more extensive reduction occurs with the verb ndi:

*Dzina lanu ndi yani? - Dzina lanu ndani?* 'What's your name?'

*Icho ndi chiyani? - Icho nohiyani?* 'What's that?'

At first glance, it appears ndi somehow disappears; however, it has only been contracted. In the first example -- before a form beginning with a semi-vowel (*yani*), ndi reduces to nd- and the semi-vowel *y* on the second form is lost: ndi + *yani* = *ndani*. In the second example, ndi occurs before a form beginning with a consonant (*chiyani*). In this instance, ndi reduces to n-, but the consonant-initial second form does not change at all: ndi + *chiyani* = *nohiyani*.

Contractions between ndi and modifiers are frequent occurrences. The second form is unchanged if it begins with a consonant, but ndi reduces to n-:

*Chitsulocho ndi chabwino. - Chitsulocho nehabwino.* 'That tool is good.'

*Chitsulocho ndi choipa. - Chitsulocho nehoipa.* 'That tool is bad.'

But ndi becomes ng before prefixes beginning with the back vowels o or a or the semi-vowel w:

*Munthuyu ndi wachabe. - Munthuyu ngwachabe* 'This person is worthless.'

The vowels a and o and the semi-vowel w are all made toward the back of the mouth while n is a more frontal sound. The sounds ng (the n is pronounced in the same back position as the a in this case, so they are both velar sounds) are also back sounds and so 'go together' with o, a, and w more than n made in a front, alveolar position does.)

Note, however, that a further sound change takes place when ndi combines with a second form beginning with wo. Ndi + wodwala = ngodwala. That is, the w after influencing the ndi to change to ng then is lost if it is followed by an o:

*Mtengwu ndi wodwala. - Mtengowu ngodwala. 'This tree is sick.'*

When ndi precedes a prefix beginning with the semi-vowel y, the resulting sound change is to nj-. The change of d + y to j is common for easier articulation (remember 'did you' can become d'ja in fluent usage):

*Nsombayi ndi yabwino. - Nsombayi njabwino. 'The fish is good.'*

*Nsombayi ndi yophika. - Nsombayi njophika. 'The fish is cooked.'*

Here is the full list of contractions and sound changes that occur between ndi and the associative forms and verbal modifier prefixes:

Class #	Ndi + Associative Form	=	Contraction	Ndi + VMP	=	Contraction
1,1a	ndi + wa	=	ngwa	ndi + wo	=	ngo
2	ndi + a	=	nga	ndi + o	=	ngo
3	ndi + wa	=	ngwa	ndi + wo	=	ngo
4	ndi + ya	=	nja	ndi + yo	=	njo
5	ndi + la	=	nla	ndi + lo	=	nlo
6	ndi + a	=	nga	ndi + o	=	ngo
7	ndi + cha	=	ncha	ndi + cho	=	ncho
8	ndi + za	=	nza	ndi + zo	=	nzo
9	ndi + ya	=	nja	ndi + yo	=	njo
10	ndi + za	=	nza	ndi + zo	=	nzo
12	ndi + ka	=	nka	ndi + ko	=	nko
13	ndi + ta	=	nta	ndi + to	=	nto
14	ndi + kwa	=	nkwa	ndi + kwo	=	nko

## EXAMPLES:

*Mwanayu ndi wa nseru.*

*Agaluwo ndi oipa.*

*Mtengowu ndi wodwala.*

*Mitengoyo ndi yambiri.*

*Khasuli ndi laohabe.*

*Makasawa ndi othyoka.*

*Chinthuho ndi ohabwino.*

*Chinthuho ndi ohoipa.*

*Zitsimezi ndi sakale.*

*Zitsimezo ndi zoohuluka.*

*Nkhukuyi ndi yabwino.*

*Krhukuyi ndi yophika.*

*Nyalizi ndi sambiri.*

*Nyalizi ndi sothyoka.*

*Kampandoko ndi kaohabe.*

*Kampandoko ndi kothyoka.*

*Timipandoto ndi tachabe.*

*Timipandoto ndi toohepa.*

*Ulalowo ndi wautali.*

*Ulalowo ndi wokwanira.*

*Maulalowo ndi atali.*

*Maulalowo ndi okwanira.*

*Kugwira ntohito ndi kwabwino.*

*Mwanayu ngwa nseru.*

*Agalu ngoipa.*

*Mtengowu ngodwala.*

*Mitengoyo njambiri.*

*Khasuli nlaohabe.*

*Makasawa ngothyoka.*

*Chinthuho nohabwino.*

*Chinthuho nohoipa.*

*Zitsimezi nsakale.*

*Zitsimezo nzoohuluka.*

*Nkhukuyi rjabwino.*

*Nkhukuyi njophika.*

*Nyalizi nsambiri.*

*Nyalizi nsothyoka.*

*Kampandoko nkaohabe.*

*Kampandoko nkothyoka.*

*Timipandoto ntachabe.*

*Timipandoto rtoohepa.*

*Ulalowo ngwatali.*

*Ulalowo ngokwanira.*

*Maulalowo ngatali.*

*Maulalowo ngokwanira.*

*Kugwira ntohito nkyabwino.*

'This child is intelligent.'

'These dogs are bad.'

'This tree is sick.'

'Those trees are many.'

'This hoe is useless.'

'These hoes are broken.'

'That thing is good.'

'That thing is bad.'

'These wells are old.'

'Those wells are numerous.'

'This chicken is good.'

'The chicken is cooked.'

'The lamps are many.'

'The lamps are broken.'

'That small chair is worthless.'

'That small chair is broken.'

'Those small chairs are worthless.'

'Those small chairs are few.'

'That bridge is long.'

'That bridge is sufficient.'

'Those bridges are long.'

'Those bridges are sufficient.'

'Working is good.'



Before the locative prefix ku-, ndi is reduced to n-:

*Kodi kwanu ndi kutali? - Kodi kwanu nkutali? 'Is your home far?'*

However, before the locative prefixes pa- and mu-, there is both a reduction and a sound change so that ndi becomes an m. First the di of ndi is dropped entirely as it is before other second forms beginning with a consonant. Next, the remaining n becomes more like the following p- or m-. In so doing this, it actually becomes an m.

Example:

*Pakhomo ndi pozizira. - Pakhomo mpozizira. 'Outside it's cold.'*

*M'nyumbamu ndi mozizira. - M'nyumbamu (m)mozizira. 'In the house it's cold.'*

### EXERCISES

A. Combine the following nouns with the model expression ndi -abwino 'be good', and make the necessary contraction and sound changes:

Example: *Mnyamatayu - Mnyamatayu ndi wabwino.*

*Mnyamatayu ngwabwino. 'This boy is good.'*

- |                 |                   |
|-----------------|-------------------|
| 1. Tebulolo     | 9. Denguli        |
| 2. Misewuyi     | 10. Mphikawo      |
| 3. Chithunzichi | 11. Malayawa      |
| 4. Agaluwa      | 12. Phunzirolo    |
| 5. Timipeniti   | 13. Ulindowu      |
| 6. Ukondewu     | 14. Mazirawa      |
| 7. Nyumbayi     | 15. Galimoto yake |
| 8. Zipewazi     |                   |

B. Repeat the preceding exercise using the model expression ndi -kwanira 'be sufficient':

Example: *Mnyamatayu - Mnyamatayu ndi wokwanira.*

*Mnyamatayu ngwokwanira. 'This boy is sufficient.'*

C. First, ask another student the following model question 'What kind of \_\_\_\_\_ is it?' substituting the following nouns. That student should answer the question with an appropriate modifier and contraction:

Example: Model question: *Bukulo ndi lotani?* 'What kind of book is that?'

*sitolo*

*Sitoloyo ndi yotani?* 'What kind of store is that?'

*Sitoloyo njođula.* 'It's an expensive store.'

(ndi + yodula)

1. dziko
2. nyumba
3. asing'anga
4. chipatso
5. msewu
6. madzi
7. hasa
8. mwana
9. chovala
10. mpando

## 12.2.2 NA 'WITH + CONTRACTED DEMONSTRATIVE

In fluent usage, when a 'have' construction includes a demonstrative, the nai particle is replaced by na. The demonstrative is then contracted and suffixed to the na-. Therefore, while in careful usage, you might say:

*Kodi muli nai nyali? Inde, ndili ndi iyo.* 'Yes, I have it.'

In fluent usage, the second sentence would become:

*Inde, ndili nayo.* (*na + iyo = nayo*)

Other demonstratives make a similar change in fluent usage by combining with na:

*Kodi muli ndi chitsime? Inde, tili nacho.* (*na + icho*)  
'with' 'it'

Yes, we have it (one).

A list of fluent usage forms with 'with' and the 'that' demonstratives is provided below:

Class #	na + demonstrative	=	Contraction	Example
1,1a	na + uyo	=	naye*	<i>Banja lake lili naye.</i> 'Her family has one ( <i>galu</i> ).'
2	na + awo	=	nawo	<i>Banja lake lili nawo.</i> 'Her family has some ( <i>agalu</i> ).'
3	na + uwo	=	nawo	<i>Mudziwu uli nawo.</i> 'This village has one ( <i>msewu</i> ).'
4	na + uyo	=	nayo	<i>Mudziwu uli nayo.</i> 'This village has some ( <i>misewu</i> ).'
5	na + ilo	=	nalo	<i>Ali nalo.</i> 'He has one ( <i>buku</i> ).'
6	na + awo	=	nawo	<i>Ali nawo.</i> 'He has some ( <i>mabuku</i> ).'
7	na + icho	=	nacho	<i>Nyumba ili nacho.</i> 'The house has it ( <i>chitseko</i> ).'

\* The class 1/1a contraction is slightly irregular terminating in e instead of o.

Class #	na + demonstrative	=	Contraction	Example
8	na + izo	=	nazo	<i>Nyumba ili nazo.</i> 'The house has some ( <i>zitseko</i> ).'
9	na + iyo	=	nayo	<i>Dziko lino lili nayo.</i> 'This country has one ( <i>nyanja</i> ).'
10	na + izo	=	nazo	<i>Dziko lino lili nazo.</i> 'This country has some ( <i>nyanja</i> ).'
12	na + ako	=	nako	<i>Sukuluyi ili nako.</i> 'This school has one ( <i>kamunda</i> ).'
13	na + ito	=	nato	<i>Sukuluyi ili nato.</i> 'This school has them ( <i>timinda</i> ).'
14	na + uwo	=	nawo	<i>Munthuyu ali nawo.</i> 'This man has one ( <i>ukonde</i> ).'

### EXERCISES

A. Combine the following demonstratives with the model expression *tili ndi* 'we have', first in its full form, and then in its contracted form (with *na-* replacing *ndi*):

Example: *awo - tili ndi awo - tili nawo* 'we have it/one'

1. uyo
2. icho
3. ako
4. ito
5. awo
6. izo
7. ilo
8. uyo
9. uwo
10. iyo

B. Answer the following questions with the fluent usage form na- + the contracted demonstrative:

Example: *Kodi muli ndi munda wa chimanga? Inde, ndili nawo.*

'Do you have a maize field?' 'Yes, I have one.'

1. Kodi muli ndi ana?
2. Kodi muli ndi tebulo la chitsulo?
3. Kodi muli ndi njinga yothyoka?
4. Kodi muli ndi ndalama zambiri?
5. Kodi muli ndi chilonda?
6. Kodi muli ndi nsomba zouma?
7. Kodi muli ndi kadengu?
8. Kodi muli ndi banja lalikulu?
9. Kodi muli ndi mchere?
10. Kodi muli ndi galu wodwala?

C. Complete the following sentences with an appropriate subject and the affirmative verb 'have'. Use the fluent usage form of na- + the contracted demonstrative object:

Example: *Ndilibe mchimwene, koma...*

*Ndilibe mchimwene, koma Mary ali naye.*  
'I don't have a brother, but Mary has one.'

1. John alibe galimoto koma...
2. Tilibe ndalama koma...
3. Ndilibe bukulo koma...
4. Ali ndi tiana koma...
5. Tilibe mpeni koma...
6. Chipindachi chilibe mazenera koma...
7. Mulibe mkazi koma...
8. Nyumbayo ilibe chitsime koma...
9. Nyanjayi ilibe nsomba koma...
10. Ndilibe zolemba koma...

### 12.2.3 NA 'WITH' + CONTRACTED EMPHATIC PRONOUN

In fluent usage, ndi 'with' is replaced by na- with personal pronouns in a similar fashion. The personal pronoun stem is contracted and suffixed to na-:

	<u>na</u>	+	<u>emphatic pronoun</u>	=	<u>Contraction</u>	
1st person singular	<u>na</u>	+	<u>ine</u>	=	<u>nane</u>	<i>Anapita <u>nane</u> ku Blantyre.</i> 'He went with me to Blantyre.'
2nd person singular	<u>na</u>	+	<u>iwe</u>	=	<u>nawe</u>	<i>Ndidzadya <u>nawe</u> mawa.</i> 'I'll eat with you tomorrow.'
3rd person singular	<u>na</u>	+	<u>iyē</u>	=	<u>naye</u>	<i>Tinaphunzira <u>naye</u>.</i> 'We studied with him.'
<hr/>						
1st person plural	<u>na</u>	+	<u>ife</u>	=	<u>nafe</u>	<i>Adzakhala <u>nafe</u> kuno.</i> 'They'll stay with us.'
2nd person plural	<u>na</u>	+	<u>inu</u>	=	<u>nanu</u>	<i>Sindifuna kulankhula <u>nanu</u>.</i> 'I don't want to talk with you.'
3rd person plural	<u>na</u>	+	<u>owo</u>	=	<u>nawo</u>	<i>Timasewera mpira <u>nawo</u>.</i> 'We play ball with them.'

These forms should not be confused with the contractions that occur between ndi 'is/are' and the personal pronouns: ndine (it is I), ndiwe, ndiye, ndife, ndinu, ndiwo. The na- forms always mean 'with....'

### EXERCISES

A. Combine the following personal pronouns with the model expression Amagwira ntchito ndi... 'He works with...', first in its full form and then in its contracted form (with na-):

Example: ine - *Amagwira ntchito ndi ine.* - *Amagwira ntchito nane.*  
'He works with me.'

- |               |                |
|---------------|----------------|
| 1. <u>owo</u> | 6. <u>ine</u>  |
| 2. <u>inu</u> | 7. <u>inu</u>  |
| 3. <u>iwe</u> | 8. <u>owo</u>  |
| 4. <u>iyē</u> | 9. <u>iyē</u>  |
| 5. <u>ife</u> | 10. <u>ife</u> |

B. Answer the following questions with the fluent usage form of na + any emphatic personal pronoun:

Example: *Kodi munapita ndi anyamatawa?* 'Did you go with these boys?'  
*Inde, ndinapita nawo.* 'Yes, I went with them.'

1. Kodi mumakhala pafupi ndi Joni?
2. Kodi amalankhula nanu?
3. Kodi munaphika ndi anthuwa?
4. Kodi musewera mpira nafe?
5. Kodi mudzamanga numba nane?
6. Kodi mudzamwa ndi Chiwa? ndi Joni?
7. Kodi adzakwatiwa ndi Dzaye?
8. Kodi mudzaphunzira nane?
9. Kodi anadya nawo?
10. Kodi mudzapita nafe?

C. Make true and false statements with the rapid speech form of na- + an emphatic personal pronoun. If the statement is true, say 'Inde' or 'Eee'. If the statement is false, say 'Iyayi'.

*Aphunzitsi athu amakhala nafe.* 'Our teachers live with us.'  
'Inde' 'yes'  
'Iyayi' 'no'

### 12.3 WORD ORDER: POSSESSIVE ADJECTIVES/MODIFIERS/NUMBERS/ DEMONSTRATIVES

The general rule for nouns and the words that qualify or modify them is that modifiers or qualifiers all follow the noun:

<i>njoka</i>	'snake/snakes'
<i>njoka zanga</i>	'my snakes'
<i>njoka zitatu</i>	'three snakes'
<i>njoka zazitali</i>	'long snakes'
<i>njoka zija</i>	'the snakes' (those we mentioned before)
<i>njokazi</i>	'these snakes'

When there are multiple qualifiers which must follow the noun, some other general rules of word order go into effect. They are less rigid than in English (there is no other order for the modifiers than 'my three very large cats') but they serve as guidelines:

A first rule: Possessive pronouns immediately follow the noun.

<i>zipewa zanu</i>	'your hats'
<i>zipewa zanu ziwiri</i>	'your two hats'
<i>zipewa zanu zazikulu</i>	'your big hats'

A second rule: Demonstratives come at the end.

<i>masiku ano</i>	'these days'
<i>masiku anayi ano</i>	'these four days'
<i>masiku oipa ano</i>	'these bad days'

A third rule: Numbers and modifiers go anywhere in-between.

<i>mitengo isanu</i>	'five trees'
<i>mitengo yaing'ono</i>	'small trees'
<i>mitengo isanu yaing'ono</i>	'five small trees'
<i>mitengo yaing'ono isanu</i>	'five small trees'

There is variability in the order of placement of modifiers and numbers; however, they are required to follow possessive adjectives and precede demonstratives when they appear:

<i>mitengo yake isanu</i>	'his five trees'
<i>mitengo yaing'onoyo</i>	'those small trees'



## EXERCISES

A. Answer the following questions:

Example: *Munaona njoka zazitali zingati?*  
'How many long snakes did you see?'

*Ndinaona njoka zazitali ziwiri.*  
'I saw two long snakes.'

1. Muli ndi mipando yatsopano yotani?
2. Anakupatsani mabuku atatu ati?
3. Munadya nthochi zazing'ono zingati?
4. Munagula maderesi odula ati?
5. Kadwala kamwana kawiri ka yani?
6. Munakwera phiri lalitali liti?
7. Munapeza katundu wabwino wa yani?
8. Yathyoka mipeni yoipa ingati?
9. Mukufuna zipinda zazikulu zingati?
10. Akudziwa munthu wokalamba uti?

B. Insert the modifier in parenthesis into its proper place after the noun:

Example: *Ndinaona njoka ziwiri. (zija)* 'I saw two snakes.'

*Ndinaona njoka ziwiri zija.* 'I saw those two snakes.'

1. Akudziwa bwenzi labwino. (lamba)
2. Anaphika nsomba zazikulu zija. (zitatatu)
3. Ndinagula njinga yothokayi. (yakale)
4. Anapeza chimanga chachikulu. (choyamba)
5. Mundipatse malaya atsopano. (anu)
6. Sindikonda maulalo atali. (awa)
7. Musagule tiwuledi ito. (toipa)
8. Ndili ndi ana a nzeru. (awiri)
9. Ndinasesa zipinda zitatu. (zanga)
10. Ndinalembe kalata imodzi. (yitali)

C. Expand the following sentences by adding a demonstrative, possessive adjective, or other modifier as indicated in parenthesis:

Example: *Ndili ndi anzanga ochepa. (modifier)* 'I have a few friends.'

*Ndili ndi anzanga ochepa abwino.* 'I have a few good friends.'

1. Tidzagula madenguwa. (number)
2. Anapeza nyumba yochepa. (demonstrative)
3. Ndinadya nthochizi. (modifier)
4. Anayamba ulendo wautali. (possessive adjective)
5. Ndinawerenga kalatazi. (number)
6. Tinaona ana odwala. (demonstrative)
7. Anavala malaya awiri. (modifier)
8. Timwa kapu ya madzi. (number)
9. Ndinamuza nkhanjo. (modifier)
10. Anandipatsa cholemba chatsopano. (demonstrative)

## 12.4 SUMMARY EXERCISES

- A. Make the appropriate fluent usage forms by contrasting the verb ndi in the following sentences (and by making necessary sound changes; for example, ndi + ya = nja):

Example: *Nyali yothyokayi ndi yachabe. Nyali yothyokayi njachabe.*

1. Kuyanjanja ndi kotentha.
2. Khasuli ndi latsopano.
3. Icho ndi chiyani?
4. Galuyo ndi wamkulu.
5. M'nyumba muno ndi mwabwino.
6. Njokazo ndi zochuluka.
7. Paphiri pa Mulanje ndi pozizira.
8. Dzina lake ndani?
9. Ukonde wake ndi wachabe.
10. Ndiwo za lero ndi zophika.

- B. Make the appropriate changes with the particle ndi 'with' and the underlined word, changing the noun to its demonstrative form and replacing ndi with na:

Example: *Amakhala pafupi ndi chipatala. Amakhala pafupi nacho.*  
'He lives near the hospital.' (na + icho)

1. Anawa akusewera ndi mpira.
2. Ali ndi fodya m'thumba mwake.
3. Mubwere ndi bwenzi lanu.
4. Ndikufuna kulankhula ndi anawa.
5. Tili ndi zovalazo.
6. Anakwatiwa ndi mchimwene wanga.
7. Ndinapita kwathu ndi ufa.
8. Mudziwu uli ndi msika.
9. Dziko lino lili ndi nyanja.
10. Ndatopa ndi mapunzirowa.

- C. Answer the following questions with the fluent usage form of na- and an emphatic personal pronoun:

Example: *Kodi mupita kusukulu nafe?*  
*Inde, ndipita kusukulu nanu.*

1. Kodi munalankhula ndi yani?
2. Kodi amagwira ntchito ndi Mavuto?
3. Kodi mukudya nane?
4. Kodi aphunzira Chichewa ndi Bob ndi Kathy?
5. Kodi amakhala nanu?
6. Kodi anatenga chiyani naye?
7. Kodi mudikira nafe patsogolo pa banki?
8. Kodi munamanga nyumbayi ndi munthu wina?
9. Kodi mungathe kuimba nyimbuyi ndi Chimwemwe?
10. Kodi mufuna kusewera nawo?

- D. Substitute the following expressions into the model question and then answer with an appropriate number:

Model: *Munapeza mabuku aakulu angati?* 'How many big books did you find?

Substitution: *-ng'ono*

New Model: *Munapeza mabuku aang'ono angati?* 'How many small books did you find?

Answer: *Ndinapeza mabuku aang'ono otatu.* 'I found three small books.'

1. ntochi
2. zipinda
3. mipeni
4. -tsopano
5. malaya
6. -kongola
7. nyanja
8. -kulu
9. mitengo
10. -tali

## 12.5 GRAMMATICAL PATTERNS LEARNED

### Fluent Usage

*Ndi* 'is/are' with modifiers 'This hat is new.'

Noun + demonstrative ndi + modifier				
<i>Chipewa</i>	<i>ichi</i>	<i>ndi</i>	<i>chatsopano</i>	<i>Chipewa ichi nchatsopano.</i> (ndi + -cha- = ncha-)

*Na* 'with' and demonstratives 'This country has some lakes.'

Noun AP + -no AP + -li na- + demonstrative							
<i>Dziko</i>	<i>li-</i>	<i>-no</i>	<i>li-</i>	<i>-li</i>	<i>na-</i>	<i>izo</i>	<i>Dziko lino lili nazo.</i> (nyanja) (na + izo = nazo)

*Na* 'with' and personal pronouns 'He came with me.'

AP + T/A + verb stem na + emphatic personal pronouns					
<i>a-</i>	<i>-na-</i>	<i>-bweza</i>	<i>na-</i>	<i>ine</i>	<i>Anabweza nane.</i> (na + ine = nane)

Word Order with Modifiers 'my three chairs

Noun	+	Possessive	+	Modifier	
<i>mipando</i>		<i>yanga</i>		<i>itatu</i>	<i>mipando yanga itatu</i>

'those big houses'

Noun	+	Modifier	+	Demonstrative	
<i>nyumba</i>		<i>zazikulu</i>		<i>izo</i>	<i>nyumba zazikuluzo</i>

LESSON 12B

(PHUNZIRO LA KHUMI NDI CHIŴIRI)

COMMUNICATION/CULTURE

12.1	<u>DZINJA</u>
12.2	VOCABULARY NOTES
12.3	USAGE NOTES
12.3.1	<u>DZINJA</u> 'THE RAINY SEASON'
12.3.2	<u>-OTCHA</u> 'ROAST'
12.4	CULTURAL NOTES
12.4.1	<u>NYENGO</u> 'WEATHER'
12.4.2	SUPPLEMENTARY DIALOGUE
12.4.3	<u>DIMA</u> 'WORK PARTY'
12.5	EXERCISES
12.6	READING
12.7	IDIOMS
12.8	RIDDLE
12.9	PROVERBS

## LESSON 12 B

### (PHUNZIRO LA KHUMI NDI CHIŴIRI)

#### 12.1 DZINJA

Dzinja ndi nthawi ya mvula. Mvula imayamba mwezi wa Novembala ndipo imapitirira miyezi isanu mpaka Malichi kapena Epulo. Nthawi imeneyi anthu amagwira ntchito m'minda yawo. Choyamba amasosa minda yawo ndi kubzala chimanga ndi mapila. Pamene chimanga chikukula, anthu amasakula m'minda ya chimanga. Nthawi zina anthu amathandizana kapalepale. Mwezi wa Febulwale anthu amayamba kudya chimanga cha mondokwa pang'ono. Amaotcha chimangachi pamoto. Nthawi imeneyi ndi yovuta kuyenda chifukwa cha mvula ndi matope. Koma anthu amapitiriza kuchita zinthu zosiyanasiyana. Mwezi wa Epulo amakolola chimanga pamene chauma. Ndi nthawi yotanganidwa ndipo anthu amathandizana.

#### 12.2 VOCABULARY NOTES

<u>dzinja</u> (Cl. 5/6) 'rainy season'	<u>kapalepale</u> 'weeding'
<u>-pitirira</u> 'continue'	<u>-otcha</u> 'roast'
<u>-soza</u> 'clear (the fields)'	<u>matope</u> 'mud'
<u>-bzala</u> 'plant'	<u>yosiyansiyana</u> 'various, different'
<u>mapila</u> 'millet'	<u>-kolola</u> 'harvest'
<u>-kula</u> 'grow'	<u>-uma</u> 'ripe/dry'
<u>-sakula</u> 'weed'	<u>-tangandiwa</u> 'busy'
<u>nthawi zina</u> 'sometimes'	<u>ali yense</u> 'everyone'
<u>mondokwa</u> 'green maize'	<u>thandizana</u> 'help each other'

## 12.3 USAGE NOTES

### 12.3.1 DZINJA 'THE RAINY SEASON'

Although the climate of Malawi is considered tropical, there is great variety from one region to the next. Hot and humid weather prevails along the rivers, lakes and other low-lying areas. Higher elevations enjoy cool, comfortable temperatures most of the year. However, the climate does vary according to the time of year. Instead of the four seasons as we know them, Malawi enjoys three seasons. The rainy season dzinja begins in November and continues until April. The cool season nsakasa extends from May to July. And the hot, dry season chilimwe is from August until October.

The rainy season is also the growing season. With the first rains, the ground becomes soft enough to clear and prepare for the sowing of seeds. And by the last rains, the crops (maize, millet, etc.) are ready for harvesting.

Mwala refers to rain showers of short duration. However, murumbi describes the continuous rains that may go on for days, especially at the height of the rainy season. There may be wind mphapo, and a full-fledged storm with strong winds is called nkantho. Occasional fierce storms occur in the south called chiperone which originate in the Indian Ocean and approach Malawi via Mozambique near the Mt. Chiperone area.

### 12.3.2 -OTCHA 'ROAST'

Although we are more accustomed to boiled maize, Malawians favor both boiled and roasted maize. Fresh 'green' maize is roasted over coals until the kernels cook and even sometimes pop.

## 12.4 CULTURAL NOTES

### 12.4.1 NYENGO 'WEATHER'

In a primarily agricultural nation, the weather is an important concern of everyone. Since the success or failure of a harvest can depend on the weather, people are especially aware of its vagaries. People do comment upon the weather in general terms:

*Lero kwacha bwino* = Today's nice (weather).  
today/dawn/good



However, most discussions about the weather center on agriculture and the effect that the weather has on it.

Being visitors to Malaŵi, you will certainly be curious about the weather patterns of the year; similarly, Malaŵians may be interested in the climate and weather of the area of the world that you come from.

Nyengo is the Chicheŵa term for 'weather' (and also 'season'). If you wanted to inquire about the weather in January, you would ask:

Kodi nyengo imakhala bwanji mwezi wa Januwale?

? 'weather' 'is' 'how' (in) the month of January =  
'How is the weather in January?'

Several possible answers would be:

*Kumakhala mvula yambiri m'mwezi wa Januwale.* 'There's rain in January.'

*Ndi nthawi ya mvula.* 'It's the time of rain.'

*Ndilo dzinja.* 'It's the rainy season.'

*Takhala ndi mvula yambiri.* 'We've had a lot of rain.'

You may also ask about another time of the year:

Kodi nyengo imakhala bwanji mu Julayi? 'How's the weather in July?'

*Kumakhala dziwa lambiri.* 'There's a lot of sun.'

*Ndi yozizira.* 'It's cold.'

*Ndi nthawi ya dziwa.* 'It's the time of sun.'

Other useful phrases and vocabulary about the weather are:

*Nkotentha (ndi kotentha).* 'It's hot!'

*Kuli mphapo. ('there's/wind)* 'It's windy.'

*Kuno nkozizira.* 'It's cold here.'

*Mvula ikugwa. ('rain/is falling')* 'It's raining.'

*Kuli chinyezi.* 'It's humid.'

*Ndikuona mitambo ya mvula.* 'I see the rain clouds.'

*Ndi koma.* 'It's dry.'

*Kuli chilala.* 'There's a drought.'

*Ndinamva bingu.* 'I heard the thunder.'

## 12.4.2 SUPPLEMENTARY DIALOGUE

- AMateche: Múmachókérá kuti?  
ASally: Ndimachokérá ku Chicago.  
AMateche: Kodí nyengo ndi yótáni ku Chicago?  
ASally: Kúmakhálá mphépo yámbíri.  
AMateche: Ku Chicago nkozízira tsópáno?  
ASally: Índé, nkozízira kuchókera Novémبالا mpaká Épulo.  
AMateche: Zóóna, ndikugáníza kuti sindíkóna Chicago.  
ASally: Ku Maláwí mwezi wózízira ndi úti?  
AMateche: Júni ndi Júlayi ndi miyezi yózízira.

## 12.4.3 DIMA 'WORK PARTY'

The rainy season and growing seasons go hand in hand, and it is a very busy time for farmers and their families. From the initial clearing of the land to the final harvest, all energy is directed toward maintaining the farm to ensure the success of the crops. One main chore is the weeding of the fields, a task that is arduous and time-consuming. To make the task less burdensome, farmers often ask for the help of their neighbors by organizing an all-day workparty. It is literally 'work' and a 'party' with everyone sharing in the weeding of the field but also sharing in the beer and food provided by the host farmer. The farmer gets his field weeded, people get food and drink, and everyone enjoys the momentary social respite from the hard labor involved in the growing season.

## 12.5 EXERCISES

### 12.5.1 The Text

Answer the following questions about the text:

1. Dzinja ndi miyezi ingati?
2. Anthu amachita chiyani m'dzinja?
3. Amadzala chiyani?
4. Amadya chimanga mwezi wa Januwale?
5. Anthu amaphika chimanga bwanji?

Ask questions about the text:

- kodi....?
- ....chiyani?
- ....kuti? .
- ....bwanji?
- Chifukwa chiyani....?

**12.5.2** *Kodi nyengo imakhala bwanji \_\_\_\_\_? 'How is the weather?'*

Practice asking each other about the weather in a particular location:

1st student: Kodi nyengo imakhala bwanji \_\_\_\_\_? 'How is the weather \_\_\_\_\_?'

ku Malawi  
kwanu  
ku Ameleka  
ku Boston

2nd student: (Ku) \_\_\_\_\_ kumakhala \_\_\_\_\_.

Malawi	kozizira
Mangalandi	dzuwa
kwanu	kotentha
Ameleka	mvula yambiri

**12.5.3** Now practice asking each other about the weather at a particular time of the year:

1st student: Kodi nyengo imakhala bwanji \_\_\_\_\_? 'How is the weather...?'

or

nyengo ndi yotani

mwezi wa Julayi  
mwezi wa Disembala  
mwezi wa Malichi  
etc.

2nd student: (Ku) \_\_\_\_\_ kumakhala \_\_\_\_\_.

kwanu	kotentha	mwezi wa Julayi
-no	kozizira	mwezi wa Disembala
Chicago	mphepo	etc.
	etc.	

Vary the answers by using various patterns:

Ndi \_\_\_\_\_

kotentha (nkotentha)  
kozizira (nkozizira)

Kumakhala \_\_\_\_\_

dzuwa

12.5.4 *Ku Malaŵi mwezi wozizira ndi uti?* 'In Malaŵi which is the coldest month?'

Practice this pattern by asking each other (and the teacher) about the characteristic weather of each month:

1st student: (Ku) \_\_\_\_\_ mwezi \_\_\_\_\_ ndi uti?

Zomba	wozizira
Ameleka	wotentha
Washington	wa mphepo
Karanja	wa mvula
etc.	

2nd student: (Ku) \_\_\_\_\_ mwezi \_\_\_\_\_ ndi \_\_\_\_\_?

-no	wozizira	Epulo
kwanu	wotentha	Meyi
Chicago		Juni

12.5.5 *Kodi nyengo ya Okutobala ndi yabwino?* 'Is the weather in October good?'

Practice yes/no questions about the weather in the following pattern:

1st student: Kodi (ku) \_\_\_\_\_ nyengo ya \_\_\_\_\_ ndi \_\_\_\_\_?

-no	Meyi	yabwino
kwanu	Novembala	ya mvula
Blantyre	Malichi	yotentha

2nd student: Inde, ndi \_\_\_\_\_.

yabwino  
yozizira  
etc.

Iyayi, si \_\_\_\_\_.

12.5.6. The Dialogue

Perform the dialogue presented in the cultural notes by taking each role with other students.

Vary the dialogue by using different names, locations, and weather expressions.

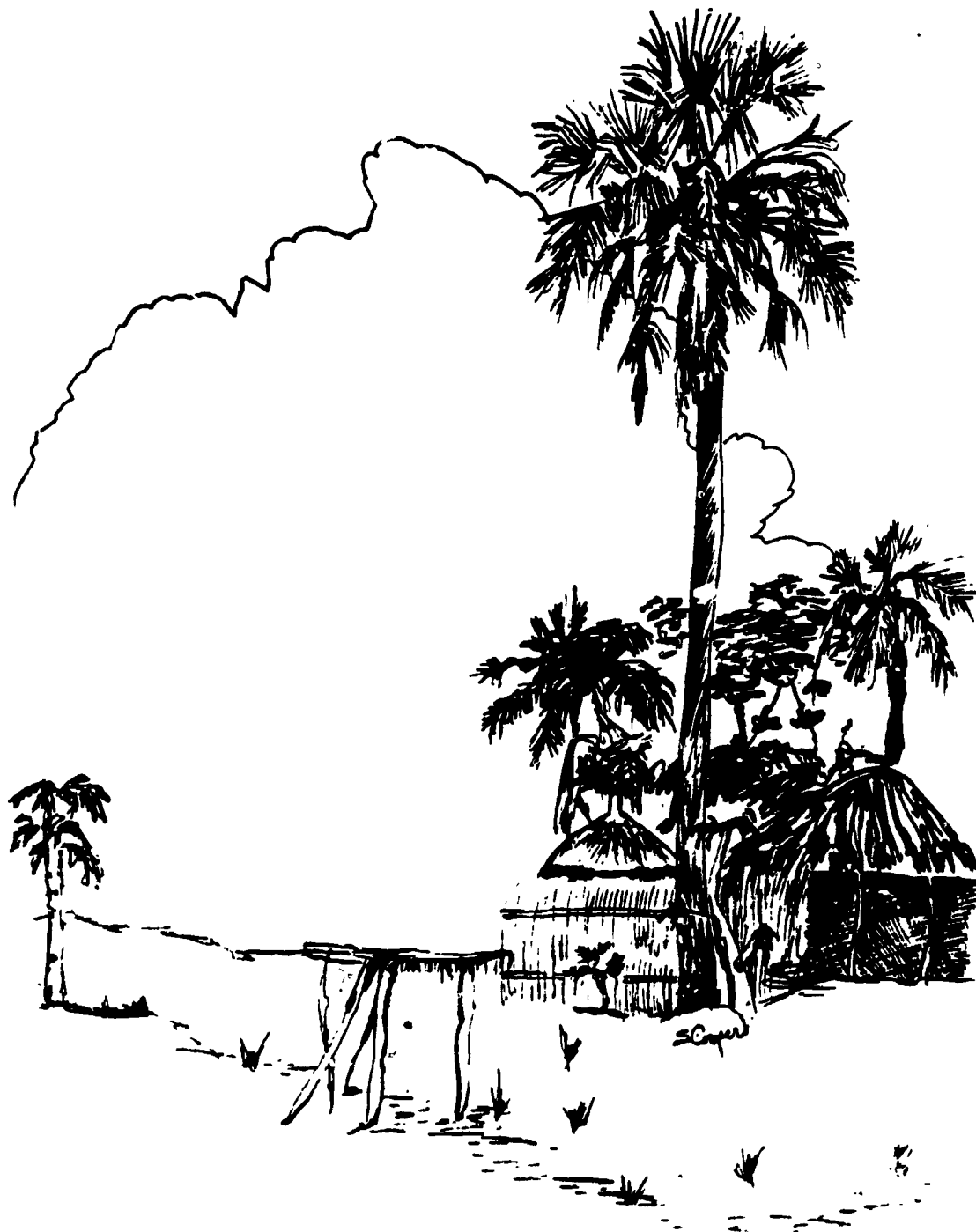
12.5.7. The Text

Review the text at the beginning of the lesson. Using the structures and expressions introduced in this lesson, compose (orally or written) your own description of a season or month ('October' or 'summer'). Briefly describe what the weather is like, what activities people perform, and whether or not you like the month.

### 12.5.8 Translation

Translate the following text into Chichewa:

There is a cold season in Malawi. It begins in May and continues until July. The mornings and nights are cold and the afternoons are hot. People wear a lot of clothes and they stay near the fire. It is difficult to get up in the morning because the water for washing is also cold.



12.6 READING

NKHANI YA MOWA WA DIMA

by

H. Chimkono

Linali tsiku lachiwiri nthawi ya m'mawa ndipo anthu anapita mumunda wa abambo aNjoka kukamwa mowa wa dima. Banja la aNjoka inafulula mowa kuti anzawo adzawathandize kapalepale m'munda wa chimanga. Chifukwa chotanganidwa ndi ntchito ya fodya aNjoka samatha kupalira munda wawo wa chimanga.

Ndipo pamene dzuwa litakwera pang'ono anthu anali atayamba kale kulima. Aliyense wafika pamundapa anapatsidwa mowa asanayambe kulima. Anthu anagwira ntchito bwino ndipo aNjoka anakondwa. Anaika mitsuko ndi zipanda za mowa pansi pa mtengo wamkulu m'mbali mwa munda. Anthu anamwa kwambiri chifukwa amayi aNjoka anali katsiwiri wofulula mowa. Ndipo dzuwa litafika pakati, anthuwa analeka kulima.

Anthuwa anakhala pansi m'mbali mwa mundawo amayi ndiwo anaikugawa mowa. Anthu ambiri aledzera ndipo sanathenso kulima. Ambiri amene anazula chimanga kumayesa udzu. Ndipo kulimako kutatha, aNjoka anathokoza anthuwa chifukwa cha umodzi womwe anaonetsa pantchitoyi pamene amuna akapita kupha nkhumulu kuti akatsukire mkamwa kuchotsa khambi la mowa.

- |   |                              |                            |
|---|------------------------------|----------------------------|
| <u>dima</u> 'work party'                  | <u>-gawa</u> 'divide'        | <u>khambi</u> 'bitterness' |
| <u>-fulula</u> 'brew (beer)'              | <u>-ledzera</u> 'get drunk'  |                            |
| <u>kuti</u> 'so that'                     | <u>-zula</u> 'uproot'        |                            |
| <u>samatha</u> 'wasn't able to'           | <u>kumayesa</u> 'instead of' |                            |
| <u>-palira</u> 'clear/weed'               | <u>-thokoza</u> 'thank'      |                            |
| <u>litakwera</u> 'after it rose'          | <u>umodzi</u> 'unity'        |                            |
| <u>li / ta / lawera</u> it/after/rose     | <u>womwe</u> 'which'         |                            |
| <u>asanayambe</u> 'before they began'     | <u>-metesa</u> 'show'        |                            |
| <u>a / sana / yambe</u> they/before/began | <u>-thumangira</u> 'rush'    |                            |
| <u>mitsuko</u> (3/4) 'pots'               | <u>-tola</u> 'pick up'       |                            |
| <u>zipando</u> (7/8) 'gourds'             | <u>nkhuni</u> 'firewood'     |                            |
| <u>mbali</u> 'side'                       | <u>nkhululu</u> 'crickets'   |                            |
| <u>katsiwiri</u> 'expert'                 | <u>-tsukira</u> 'wasn out'   |                            |

Answer the following questions about the text:

1. Anthu anapita kumunda wa yani?
2. Chifukwa chiyani aNjoka samatha kupalira mundawo?
3. Anthu anayamba kulima liti?
4. Chifukwa chiyani aNjoka anakondwa?
5. Anaika moŵa kuti?
6. Anthu analeka kulima nthawi yanji?

Ask each other questions about the text:

Kodi, chiyani, liti, kuti, ndani, etc.

## 12.7 IDIOMS

-*pha khasu* 'kill the hoe' = 'work vigorously'

-*bzala ufa* 'plant flour' = This expression is used to describe someone who is telling a tremendous lie. Just as we can't 'plant flour', so we can't believe what this person is saying.

## 12.8 RIDDLE

Q: *Munda umo koma zokola nikaunanja.* 'A large field but it produces only a handful.'

A: *Tsitsi* (hair)

## 12.9 PROVERBS

Discuss the meaning and imagery of the following proverbs:

*M'mera mpoyamba.* 'The harvest is (depends on) the beginning.'

The sense of this proverb can be translated roughly into English as 'you get what you pay for/what you deserve'. That is, the conclusion can only be as good as the beginning. The imagery of the proverb, of course, reflects the agrarian setting of most life in Malawi.

*Walira mvula walira matope.* 'The person who cries for rain also cries for mud.'

This proverb means that when you ask for something, be aware of everything that comes with the single thing you're asking for. One way of translating the sense of this proverb is 'nothing has only one side'. Just as the rain brings relief from heat and dust, it also brings mud (and even flood).



## LESSON 13A

(PHUNZIRO LA KHUMI NDI CHITATU)

### GRAMMAR

- 13.1 NEW VOCABULARY
- 13.2 THE APPLIED VERBAL SUFFIX -R-
  - 13.2.1 THE APPLIED FORM AND THE INDIRECT OBJECT
  - 13.2.2 THE APPLIED FORM AND LOCATION
  - 13.2.3 THE APPLIED VERB FORM + -NJI 'WHAT FOR?'/'WHY?'
  - 13.2.4 THE APPLIED SUFFIX AND VERBAL MODIFIERS OF PURPOSE
- 13.3 -NSE 'EACH, EVERY, ALL, ANY'
  - 13.3.1 -NSE 'ALL, THE WHOLE'
  - 13.3.2 -NSE 'EACH/EVERY/ANY'
- 13.4 SUMMARY EXERCISES
- 13.5 GRAMMATICAL PATTERNS LEARNED

LESSON 13A  
(PHUNZIRO LA KHUMI NDI CHITATU)

13.1 NEW VOCABULARY

CLASSES 5/6

pepala/mapepala	'paper/papers'
thabwa/matabwa	'plank/planks'

CLASS 6

mankhwala	'medicine'
malaya	'shirt/shirts'

CLASSES 7/8

chilonda/zilonda	'wound/wounds'
------------------	----------------

CLASSES 9/10

nkhokwe	'granary/granaries'
---------	---------------------

VERBS

-kumba	'dig'
-dza	'come'
-dzera	'come for'
-ba	'steal'
-bera	'steal for'
-dulira	'cut for'
-lembera	'write for'
-phikira	'cook for'
-tangera	'bring/take for'
-tumizira	'send for'
-bwerera	'return for'
-gulira	'buy for'

-bzala	'plant'
-pangira	'make for'
-tsegulira	'open for'
-pezera	'find for'
-mangira	'build for'
-konza	'fix/repair'
-vala	'wear/put on'

### VERB SUFFIX

-r-	'the applied verbal suffix'
-----	-----------------------------

### QUESTION WORD

applied verb + <u>-nji</u>	'what for?'
----------------------------	-------------

### MODIFIER STEM

-nse	'all, totally, the whole'
-li/-nse	'every, each'
konsekonse	'anywhere'
ponseponse	'anywhere'
monsemonse	'anywhere'





### 13.2.1 THE APPLIED FORM AND THE INDIRECT OBJECT

The applied form of the verb has a number of uses, but it must always be used when there is an indirect object, the person 'to or for whom' the action of the verb is done. Note that the direct object is the object 'to whom or to which' the action actually is done. Thus, the direct object is the patient of the action, but the indirect object is the benefactee of the action. You can see how the indirect object will normally be a person (or something personified). In the example which follows, the object prefix -ndi- 'me' is the indirect object (benefactee of the cooking) and the nsima 'food' is the direct object (patient of the cooking). In the second sentence, ana 'children' are the benefactees and mpirawu 'this ball' is the patient:

*Anaphika nsimayo. - Anandiphikira nsimayo.*  
'She cooked that nsima for me.'

*Ndintenga mpirawu. - Ndinatengera ana mpirawu.*  
'I brought this ball for the children.'

The addition of the applied suffix extended the meaning of 'cook' and 'brought' to include the particle 'for'. Similarly, -lamba 'write' can be extended to include the particle 'to' by means of the applied suffix:

*Ndinlamba kalata. - Ndinamlemba kalata.*  
'I wrote a letter to him'.

Context will decide the 'to' or 'for' meaning of the applied suffix as in the following examples:

*Ndinamvera aphunzitsi anga.*  
'I usually listen to my teachers.'

*Anakutumizira katunau wako.*  
'They sent your luggage for you.'

Note that for -patsa 'give', the meaning 'to' is inherent in the non-applied form (and so the applied form need not be used with a benefactee):

*Anatipatsa moŋa wambiri.*  
'They gave a lot of beer to us.'

### 13.2.2 THE APPLIED FORM AND LOCATION

Another use of the applied suffix is with verbs of motion to indicate location 'to/from someone or something'. In the sentence, *Ndabwera*. 'I have returned.', *-bwera* expresses the notion of coming or returning. *-bwera* can be extended by the applied suffix to express 'returning to a place' or 'returning for a particular purpose'.

*Ndabwera.*

'I've come/returned.'

*Ndabwera nteho.*

'I've returned for work.'

*-bwera*

*-bwer-*

+

*-era*

=

*'bwera'*

'come/return'

'to return for'

Similarly, *-choka* 'depart' can be extended by the applied suffix to mean 'departing from/coming from':

*Mumachokera kuti?*

'Where do you come from?'

*Ndimachokera ku Zomba.*

'I come from Zomba.'

### EXERCISES

A. Change the following verbs into the applied form:

Example: *-tenga* → *-tengera*

1. *-gula*

6. *-ba*

2. *-lemba*

7. *-fika*

3. *-phika*

8. *-dya*

4. *-choka*

9. *-peza*

5. *-manga*

10. *-mva*

B. Change the verbs in the following sentences into the applied form by adding the object prefix *-ti-* 'us' and the appropriate applied suffix:

Example: *Anatenga mpirawo.* 'He brought the ball.'

*Anatitengera mpirawo.* 'He brought the ball for us.'

1. Anagula chingwechi.
2. Mupeza njirayo.
3. Analemba kalatazi.
4. Amayi anga adzaphika nsombazo.
5. Munthuyu anatsegula chitsekochi.
6. Munaba galu wathu.
7. Adzatumiza ndalamazi.
8. Mwitane Mavuto.
9. Kalipentalayu akumanga nyumba yathu.
10. Mumve!

C. Answer the following questions:

Example: *Munaphikira nsimayo yani?*  
'Whom did you cook the nsima for?'

*Ndinakuphikira nsimayo.*  
'I cooked the nsima for you.'

1. Anagulira mabukuwo yani?
2. Mudzalemba kalatayo yani?
3. Munanditengera chiyani?
4. Anatibera chiyani?
5. Ana amamvera yani?
6. Kalipentalayo akupangira chiyani?
7. Anatitumizira chiyani?
8. Mumatsegulira chitseko yani?
9. Amisiriwo akumangira nyumbayo yani?
10. Mukumvera yani?

### 13.2.3 THE APPLIED VERB FORM + -NJI? 'WHAT FOR?'/ 'WHY?'

We have already encountered the question stem *-anji* 'what?':

*Mudzavala malaya anji?*

'What shirt will you wear?'

*Anafika nthawi yanji?*

'What time did he arrive?'

When this question stem is attached to the applied form of the verb, the resulting question asks for a reason for a particular action or state:

*Anaba njinga yanga.*  
'He stole my bike.'

*Anaberanji njinga yanu?*  
'Why did he steal your bike?/What did he steal your bike for?'

<i>-ba</i>	+	<i>-bera</i>	+	<i>-beranji?</i>
'steal'	-	'steal for'	-	'steal for what (reason)'

The applied suffix expresses 'for' and the *-nji* stem 'what' to mean 'for what reason, what . . . for, why'. The answer may or may not use the applied suffix depending on how the answer is expressed:

*Wadzeranji?*

'What has he come for?'

*Wadzera sukulu.*

'He has come for school.'

*Wadza chifukwa afuna kupita kusukulu.*

'He's come because he wants to go to school.'

Other examples:

*Wapitiranji ku Blantyre?*

'Why has he gone to Blantyre?'

*Wapitira msonkhano ku Blantyre.*

'He went to Blantyre for a meeting.'

*Ndinapangira mmzanga mpandowu.*

'I made this chair for my friend.'



## EXERCISES

A. Substitute the following expressions into the model question and then give an appropriate answer:

Example:

model: *Munaguliranji khasulo?*

'What did you buy that hoe for?'

substitution: *-tengera*

new model: *Munatengeraanji khasulo?*

'What did you bring that hoe for?'

Possible Answers: *Ndinakutengera.*

'I brought it for you.'

*Ndinatenga khasulo chifukwa ndikufuna kukuthandiza.*

'I brought the hoe because I want to help you.'

1. -pangira

6. -gulira

2. -bera

7. bukulo

3. chakudya

8. -lembera

4. -phika

9. -tengera

5. -dyera

10. mpira

B. Change the verbs in the following sentences to 'what for?' questions with applied form + the question stem *-anji?* Then answer them:

Example: *Anadya zipatso zonse.*

'He ate all of the fruit.'

*Anadyeranji zipatso zonse?*

'What did he eat all of the fruit for?'

Answer: *Anadya zipatso zonse chifukwa anali ndi njala.*

'He ate all the fruit because he was hungry.'

1. *Ndinagula cholemberachi.*

2. *Adzamanga nyumba yatsopano.*

3. *Ndinalembe bukulo.*

4. *Munatseka zeneralo.*

5. *Ndidzapeza akazi ena.*

6. *Tikupita ku Lilongwe.*

7. *Akulira.*

8. *Ndinamutumiza kalata yaitali.*

9. *Ndinapanga tebulo lalikulu.*

10. *Anadza kumsika.*

### 13.2.4 THE APPLIED SUFFIX AND VERBAL MODIFIERS OF PURPOSE

Verbal modifiers also take the applied form to indicate purpose. We have already learned *cholembera* 'pen', a noun which is by origin an applied form:

form: VMP + root + *ira*  
*era*  
(*chinthu*) *cholembera* = a thing for writing

Other verbal modifiers take the applied suffix with similar additional meaning:

<i>chipinda chophikira</i>	'a room for cooking' (kitchen)
<i>pepala lolembera</i>	'paper for writing' (writing paper)
<i>matabwa opangira chitseko</i>	'planks for making a door.'

### EXERCISES

A. Using the verbs in parentheses, answer the following *-tani?* 'What sort of' questions with a verbal modifier in the applied form:

Example: *Mufuna pepala lotani? (lemba)*  
'What kind of paper do you want?'

*Ndifuna pepala lolembera.*  
'I want writing paper.'

1. *Icho nchipinda chotani? (-phika)*
2. *Mupita kusukulu yotani? (-phunzira Chichewa)*
3. *Ilo ndi tebulo lotani? (-dya)*
4. *Mufuna matabwa otani? (-panga tebulo)*
5. *Mukumanga sitolo yotani? (-gulitsa nsalu)*
6. *Mufuna malaya otani? (-vala kuntchito)*
7. *Munagula chitsulo chotani? (-konza njinga)*
8. *Icho nchipinda chotani? (-gona)*
9. *Mphikawo ndi wotani? (-phika ndiwo)*
10. *Msikawu ndi wotani? (-gula mankhwala)*

B. Answer the following questions with a description using a verbal modifier in the applied form:

Example: *Mpeni ndi chiyani?*  
'What's a knife?

*Mpeni ndi chinthu chodulira.*  
'A knife is a thing for cutting.'

- |                       |                        |
|-----------------------|------------------------|
| 1. Mphika nchiyani?   | 6. Bedi nchiyani?      |
| 2. Ufa nchiyani?      | 7. Chipeŵa nchiyani?   |
| 3. Khasu ndi chiyani? | 8. Nsima nchiyani?     |
| 4. Kapu nchiyani?     | 9. Buku nchiyani?      |
| 5. Mpira nchiyani?    | 10. Galimoto nchiyani? |

### 13.3 -NSE 'EACH/EVERY/ALL/ANY'

-nse is a modifier stem used to express varying aspects of totality such as 'each, every, all, the whole, a...'. -nse takes the verbal modifier prefix (VMP):

AP + ku- of the infinitive.

Noun + VMP + -nse

*zitseko* + *zo-* + *-nse* = *zitseko zonse*  
'doors' 'all' = 'all of the doors'

#### 13.3.1 -NSE 'ALL, THE WHOLE'

Context will determine the meaning of the -nse form. Let's first look at the distinction between 'all' and 'the whole'. Generally, the plural nouns followed by -nse will express 'all' and the singular nouns 'the whole':

*ndaona midzi wonse.* 'I've seen the whole village.' (singular)

*ndaona midzi yonse.* 'I've seen all the villages.' (plural)

*andawerenga mahuku onse.* 'I've read all the books.' (plural)

*andawerenga buku lonse.* 'I read the whole book.' (singular)

*mxakumba chitsime chonse.* 'You've dug the whole well.' (singular)

*mxakumba zitsime zonse.* 'You've dug all the wells.' (plural)

Certain uncountable nouns which appear only in the singular will have the meaning of 'all':

*Akaziwa anagula ufa wonse*

'The women bought all of the flour.'

Personal pronouns can also take the -nse modifier which may precede or follow the personal pronoun or its AP:

1st person singular (*ine/ndi-*) - ndense *Ndadhala ndense.*  
'I was totally sick.'

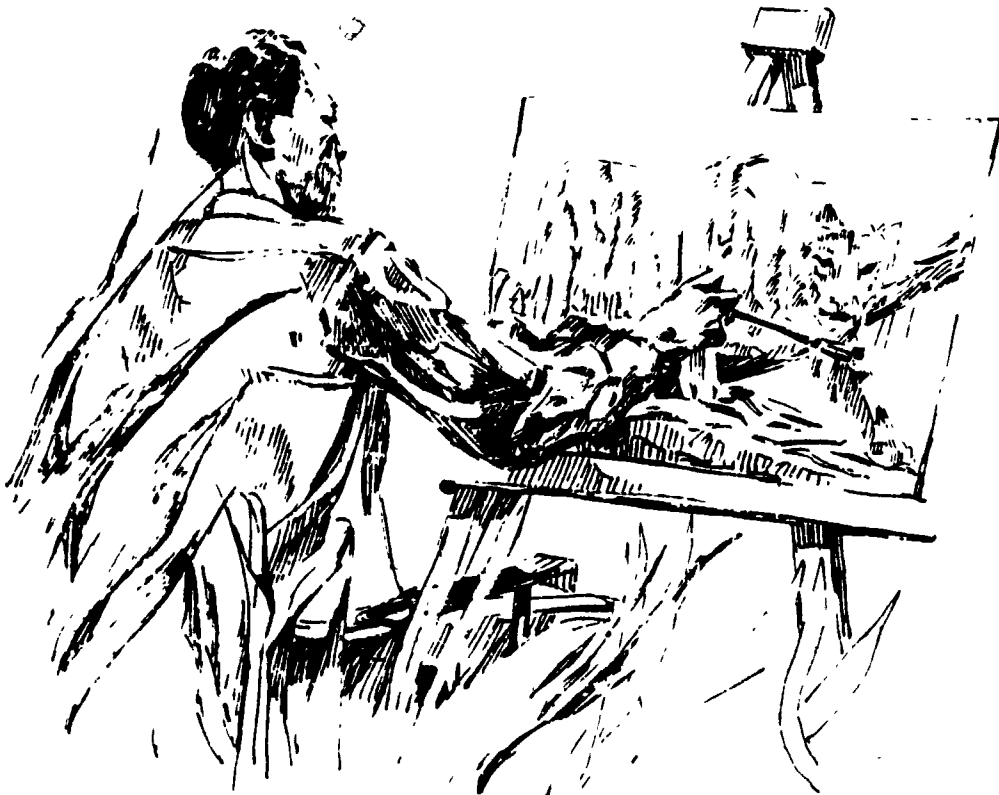
2nd person singular (*iwe/u-*) - wense *Unakondwa wense.*  
'You were completely happy.'

3rd person singular (*iye/a-*) - yense *Ali yense ali pano.*  
'Everyone is here.'

1st pp (*ife*) ti- + -nse = tonse *Tonse tikuphuzira Chicheŵa.*  
'Everyone is studying Chicheŵa.'

2nd pp (*inu*) (*mu-*) + -nse = nonse *Musapite nonse.*  
'Don't all of you go.'

3rd pp (*iwo*) (*a-*) + -nse = onse *Anamvetsa onse.*  
'All of them understood.'



\*Class 1 and 1a -nse forms are irregular, prefixing ya- to the -nse stem (*kyense*). The ya- refers to the third person singular emphatic pronoun iye.



C. Complete the following sentence with a statement expressing 'all':

Example: *Ndinaona nyumba yonse koma . . .*  
'I saw a whole house, but . . .'

*Ndinaona nyumba yonse koma anaona nyumba zonse.*  
'I saw a whole house, but he saw all the houses.'

1. Ndinapanga tebulo lonse koma . . .
2. Ndingathe kudya nsomba yonse koma . . .
3. Ndinaŵerenga buku lonse koma . . .
4. Ndakumba chimbudzi chonse koma . . .
5. Ndinaona msika wonse koma . . .
6. Ndifuna mtengo wonse koma . . .
7. Ndakhala pano tsiku lonse koma . . .
8. Ndinalima munda wonse koma . . .
9. Ndinadya chipatso chonse koma . . .
10. Ndinaona dziko lonse . . .

### 13.3.2 -NSE 'EACH/EVERY/ANY'

Additional meanings of 'each/every/any' are formed with the -nse stem in a construction which includes the noun, the verb -li, and -nse:

<u>Noun</u>	AP	+	<u>-li</u>	<u>VMP</u>	+	<u>-nse</u>	
<i>tsiku</i>	<i>li-</i>	+	<i>-li</i>	<i>lo-</i>	+	<i>nse</i>	= <i>tsiku lili lonse</i>
'day'			'is'	'all'			= 'every day'

(Literally this sentence means 'the/a day it is all/every').

*Ndimamwa tii wambiri tsiku lili lonse.*  
'I drink a lot of tea everyday.'

*Taona mbalame ili yonse.*  
'We've seen every bird.'

*Ndamva nyimbo ili yonse.*  
'I have heard every song.'

Again context will determine the exact meaning of the *-nse* structure. For example, the following sentences give *-nse* the meaning of 'any':

<i>Tipite liti?</i>	'When should we go?'
<i>Tsiku lili lonse ndi labwino.</i>	'Any day is fine.'
<i>Mukufwona kudya chiyani?</i>	'What do you want to eat?'
<i>Chinthu chili chonse ndi chabwino.</i>	'Anything is fine.'

The locative prefixes *pa-*, *ku-*, and *mu-* can have various meanings when they are joined to the *-nse* stem. For example:

*Pasukulu paliponse pali mphunzitsi wankulu.*  
'At every school there's a headmaster.'

*M'mudzi mulimonse mulichitsime.*  
'In every village there's a well.'

When the locative form of *-nse* is duplicated, it means 'everywhere':

*Ndimapita konsekonse pagalimoto.*  
'I go everywhere by car.'

When the locative forms are used without a preceding noun (*kuli konse*, *muli monse*, *paliponse*), the expression will mean 'anywhere':

*Tidzakhala paliponse.*  
'We'll live/sit anywhere.'

*Kuli konse ndi kwabwino.*  
'Anywhere is fine.'





## EXERCISE

C. Answer the following questions with iyayi and a noun + -li + -nse phrase expressing 'each/every . . .'

Example: *Mukufuna kumva nyimbo ina?*  
'Do you want to hear another song?'

*Iyayi, ndamva nyimbo ili yonse kale.*  
'No, I have already heard every song.'

1. Kodi mukufuna kugula buku lina?
2. Kodi mukufuna kulowa m'sitolo ina?
3. Kodi mukufuna kukwera phiri lina?
4. Kodi mukufuna kugulitsa chipewa china?
5. Kodi mukufuna kukonza njinga ina?
6. Kodi mukufuna kuwerenga phunziro lina?
7. Kodi mukufuna kupita kumudzi kwina?
8. Kodi mukufuna kulima munda wina?
9. Kodi mukufuna kudziwa mhunzitsi wina?
10. Kodi mukufuna kugula chitsulo china?

## 13.4 SUMMARY EXERCISES

A. Answer the following questions with the appropriate form of the modifier -onse:

Example: *Kodi munagula maluaŵa?*  
'Did you buy those flowers?'

*Inde, ndinagula maluaŵa onse.*  
'Yes, I bought all the flowers.'

1. Mudzaona ana awo?
2. Mungathe kudya zipatsozo?
3. Mukutikonda?
4. Atenga mankhwaŵaŵa?
5. Anatumiza kalatazi?
6. Mbalamezo zinadya chimanga chathu?
7. Zala zake zatupa?
8. Munamva nyimbozo?
9. Mudzalembe mainawo?
10. Munamanga maulalowo?



D. Ask each other the question: *Mudzandichitira chiyani?* 'What will you do for me?' and provide an answer with the applied form of the following verbs.

Example: *-phika* *Ndidzakuphikira.* 'I will cook for you.'

- |           |              |
|-----------|--------------|
| 1. -gulu  | 6. -tsegula  |
| 2. -imba  | 7. -lemba    |
| 3. -peza  | 8. -tenga    |
| 4. -panga | 9. -kumba    |
| 5. -manga | 10. -nyamula |

### 13.5 GRAMMATICAL PATTERNS LEARNED

The applied form of the verb

'I'll bring a book for you.'

AP	T/A	OP	verb root	harmonic vowel	applied suffix	word final suffix	noun
<i>Ndi-</i>	$\emptyset$	<i>-ku-</i>	<i>-teng-</i>	<i>-e-</i>	<i>-r-</i>	<i>-a</i>	<i>buku</i>
<i>Ndikutengera buku.</i>							

'What did you come for?'

AP	T/A	verb root	harmonic vowel	applied suffix	word final suffix	-nji
<i>Mu-</i>	<i>-na-</i>	<i>-dz-</i>	<i>-e-</i>	<i>-r-</i>	<i>-a-</i>	<i>-nji</i>
<i>Munadzera nji?</i>						

'writing paper' (lit. 'paper for writing')

noun	VMP	verb root	harmonic vowel	applied suffix	-a
<i>pepala lo-</i>		<i>-lamb-</i>	<i>-e-</i>	<i>-r-</i>	<i>-a</i>
<i>pepala lolembera</i>					

Modifiers with -nse

'all the villages'

plural noun	VMP	+	-nse	
<i>midzi</i>	<i>yo-</i>		<i>-nse</i>	<i>Midzi yonse</i>

'the whole day'

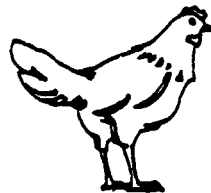
singular noun	VMP	+	-nse	
<i>tsiku</i>	<i>lo-</i>		<i>-nse</i>	<i>Tsiku lonse</i>

'each/every year'

singular noun	AP	+	-li	VMP	+	-nse	
<i>chaka</i>	<i>chi-</i>		<i>-li</i>	<i>cho-</i>		<i>-nse</i>	<i>Chaka chili chonse</i>

'I go everywhere.'

AP	+	T/A	verb stem	VMP	+	-nse	+	VMP	+	-nse
<i>Ndi-</i>		<i>-ma-</i>	<i>-pita-</i>	<i>ko-</i>		<i>-nse</i>		<i>-ko-</i>		<i>-nse</i>
<i>Ndimapita konsekonse.</i>										



LESSON 13B

(PHUNZIRO LA KHUMI NDI CHITATU)

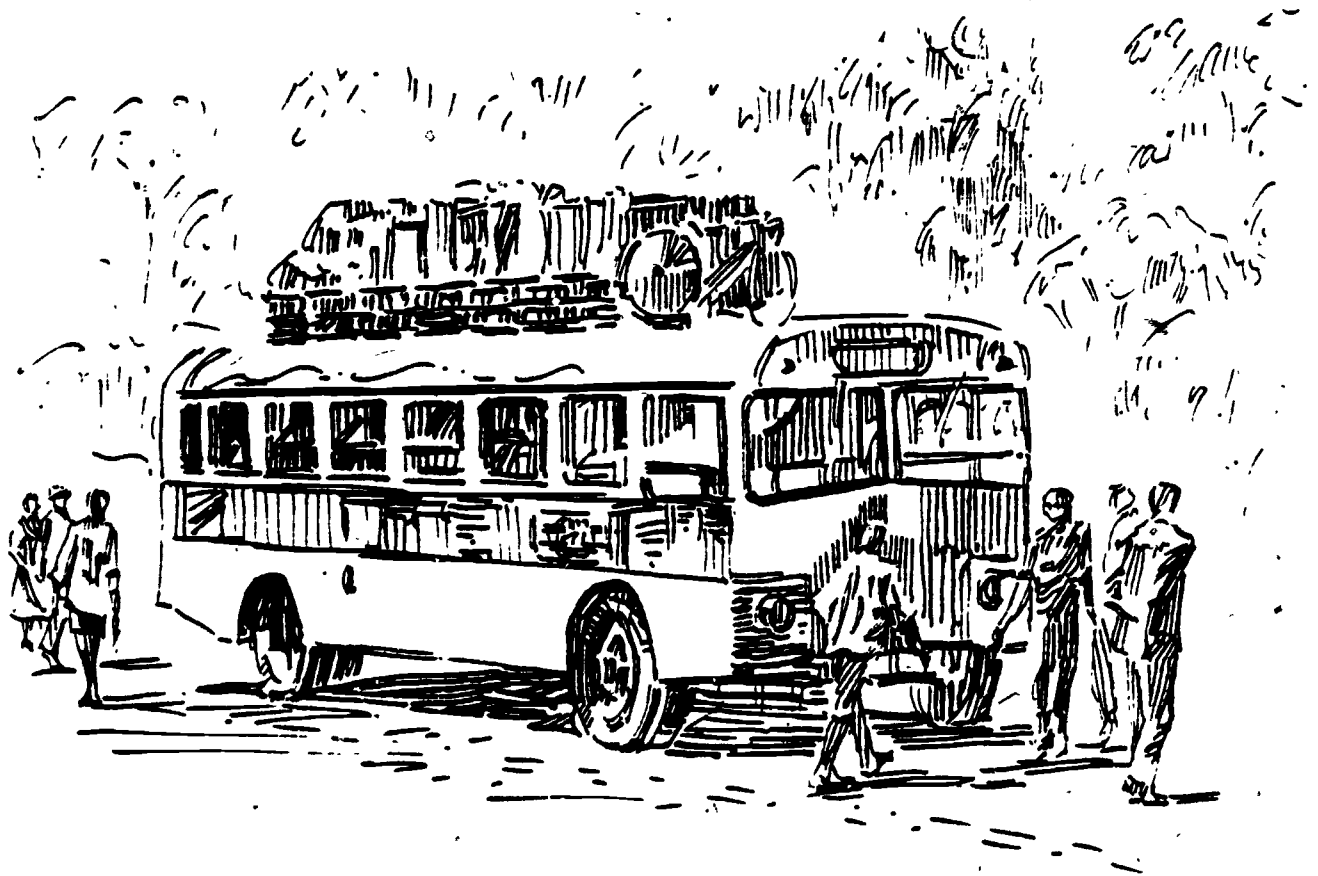
13.1	<u>WAPAULENDO NDI KONDAKITALA</u>
13.2	VOCABULARY NOTES
13.3	USAGE NOTES
13.3.1	<u>KUTI</u> 'SO/THAT'
13.3.2	<u>TSIKU LANJI?</u> 'WHAT DAY?'
13.4	CULTURAL NOTES
13.4.1	MONTHS <del>AND</del> YEARS
13.4.2	BUS TRAVEL
13.5	EXERCISES
13.6	SUPPLEMENTARY DIALOGUE
13.7	SUPPLEMENTARY READING
13.8	PROVERB

LESSON 13B  
(PHUNZIRO LA KHUMI NDI CHITATU)

13.1

WAPAULENDO NDI KONDAKITALA

- Kondakitala: Tikuthândizéni bambo?
- Wapaulendo: Eee, ndifuna kupita ku Lilongwe?  
(John) Basi imayenda tsiku lanji?
- Kondakitala: Kuli basi zinayi tsiku lililonse.
- John: Chabwino! Kodi pabasi ndi ndalama zingati?
- Kondakitala: Mufuna kukwera basi iti: ya ekesipulési kapena ya lokolo?
- John: Ndifuna kukwera basi ya ekesipulési.
- Kondakitala: Basi ya lokolo ndi K3.48 ndipo ya ekesipulési-ndi K4.10.
- John: Basi ya ekesipulési pano imafika nthawi yanji?
- Kondakitala: Pali basi ziwiri. Yoyamba imafika pano nthawi ya eyiti koloko m'mawa ndipo imanyamuka pakota pasiti eyiti. Yachiwiri, ya masana pano ya masana imafika pa kota pasiti thu, imanyamuka pahafu pasiti thu.
- John: Kodi ku Lilongwe basizi zimafika nthawi yanji?
- Kondakitala: Basi yoyamba imafika ku Lilongwe nthawi ya hafu pasiti thwelufu. Basi yachiwiri imafika nthawi ya madzulo, kota pasiti seveni.
- John: Koma ndikwera yoyamba chifukwa sindifuna kukavutika kugona ndikakafika usiku.
- Kondakitala: Mundipatsé ndalama kuti ndikudulireni lisiti lomwe mukwerere basi.
- John: Ndalama izi (K4.10)
- Kondakitala: Basi ikabwera kondakitala wa basiyo mumupatsé lisitili kuti akupatseni tikiti.
- John: Zikomo kwambiri.
- Kondakitala: Pitani bwino.



BASI YA EKESIPULESI



## 13.2 VOCABULARY NOTES

<u>wapaulendo</u>	of/on/a journey	'passenger'
<u>kondakitala</u>	(Cl. 1a/2)	'conductor'
<u>-kwera</u>		'take/catch' (as a bus)
<u>ekesipulesi</u>		'express'
<u>lokolo</u>		'local'
<u>-nyamuka</u>		'depart'
<u>-vutika</u>		'be troubled'
<u>lisiti</u>	(9/10)	'receipt'
<u>tikiti</u>	(9/10)	'ticket'
<u>kuti</u>		'so that'
<u>nāikudulireni</u>		'I may sell you'
<u>ndi/ku/dulire/di</u>		'I/you/sell/to' (plural)
<u>yomwe</u>		'which'

## 13.3 USAGE NOTES

### 13.3.1 KUTI 'SO THAT'

kuti is a conjunction meaning 'so that/in order to'; it introduces a reason or explanation for the state or action mentioned in the first part of the sentence. For example:

I came in order to see you. (I came so that I could see you.)

'I came' is the main action of the sentence and 'in order to see you' expresses the reason 'I came'. In English the infinitive will follow 'in order to' and a full sentence will follow 'so that'.

In Chicheŵa, kuti will be followed by a subjunctive verb:

*kuti + AP + verb root + -e*

*Ndinabwera kuno kuti tionane.*  
'I came so that we may see each other.'

*Adzandithandiza kuti ndithe ntchitoyi.*  
'He will help me so that I may finish this work.'

*Mundipatse ndalama kuti ndikudulireni lisiti.*  
'Give me the money so that I may sell you a receipt.'

kuti may be omitted from the sentence without a loss in meaning (as long as the following verb remains in the subjunctive):

*Anaphika (kuti) ndidye.*  
'He cooked so that I may eat.'

*Ndimagwira ntchito (kuti) ndipeze ndalama.*  
'I work so that I may find money.'

### 13.3.2 TSIKU LANJI? 'WHAT DAY?'

liti? 'when' is the general question word for time:

*Munapita liti?* 'When did you go?'

To be more specific in inquiring about 'what particular day, month, year', the time expression can be followed by the question stem -nji:

<i>tsiku</i>	+	<i>prefix</i>	+	<i>associative</i>	=	<i>-nji</i>
<i>Tsiku</i>	+	<i>la-</i>	+	<i>-nji</i>	=	<i>tsiku lanji</i> 'What day?'
<i>chaka</i>	+	<i>cha-</i>	+	<i>-nji</i>	=	<i>chaka chanji</i> 'What year?'

In context:

*Munafika mwezi wanji?*  
'What month did you arrive?'

*Ndinafika mwezi watana.*  
'I arrived last month.'

*Munayamba kugwira ntchito sabata lanji?*  
'What week did you begin to work?'

*Ndinayamba sabata lapitalo.*  
'I began a week ago.'

## 13.4 CULTURAL NOTES

### 3.4.1 'MONTHS/YEARS'

The months of the years are expressed in English, often a Chéwaized English which adapts the names of the months to phonetic and orthographic characteristics of Chichewa:

<i>Januwale</i>	<i>Julayi</i>
<i>Febulwale</i>	<i>Ogasiti</i>
<i>Malichi</i>	<i>Sepitembala</i>
<i>Epulo</i>	<i>Okutobala</i>
<i>Meyi</i>	<i>Novembala</i>
<i>Juni</i>	<i>Disembala</i>

Example: *Lero ndi (mwezi wa) Januwale.*  
'Today is (the month of) January.'

*Ndidzabwera (mwezi wa) Julayi.*  
'I'll come (the month of) July.'

*Anafika (m') Meyi.*  
'He arrived (in) May.'

In the above examples, mwezi wa and m' are optional.

The year is also expressed in English, usually just in numerals:

*Anabwera chaka cha 1967.*  
'He came (in) the year of 1967.'

*Ndinabachwa chaka cha 1954.*  
'I was born (in) the year 1954.'

A full rendering of the date would be:

*Lero ndi tsiku lachiŵiri pa folo, mwezi wa Malichi, chaka cha 1980.*  
-today-is-day-of-second-on-four-month-of-March-year-of-1980  
(Today's Tuesday, March 4th, 1980.)

## 13.4.2 BUS TRAVEL

Buses are the most common mode of long-distance transportation within Malawi. There is bus service between towns located on the main roads. As the dialogue pointed out, there are both local and express buses. The local buses stop frequently at small towns and villages whereas the express buses stop at only the major urban centers. Therefore, there may be several hours' difference in how long a local bus trip to Lilongwe takes compared to one on an express bus. For the price and the time saved, the express bus is a bargain.

Bus receipts are bought in advance at the bus station. Some of the more popular routes actually may be sold out well before the departure time. Your receipt allows you to enter the bus. There you will receive a ticket from the conductor for your assigned seat for the ride.

## 13.5 EXERCISES

### 13.5.1 Answer the following questions about the text:

John Akupita kuti?  
Akufuna kukwera basi iti?  
Pabasi ya ekesipulesi ndi ndalama zingati?  
Basi yoyamba imafika ku Zomba nthawi yanji?  
Akufuna kukwera basi ya ekesipulesi iti, yoyamba kapena  
yachiwiri?  
Ndani akumpatsa tikititi?

Ask each other questions about the text:

Kodi . . .  
Chifukwa chiyani . . .  
Ndani . . .  
. . . kuti?

### 13.5.2 . . . TSIKU LANJI? 'WHAT DAY?'

Practice asking and answering questions using a time expression followed by -nji?: tsiku lanji?/sabata lanji?/mwezi wanji?/onaka chanji?

1st student: Muna- \_\_\_\_\_ tsiku lanji?

-badwa

-gwira ntchito

-fika ku Malaŵi

-konda

-pita kutchalitchi ('church')

2nd student: Ndina- \_\_\_\_\_.

### 13.5.3 . . . BASI ITI, YA EKESIPULESI KAPENA YA LOKOLO?

Practice asking and answering questions that ask 'which?' and give two choices?

*o* Mufuna kukwera basi iti, ya ekesipulesi kapena ya lokolo?  
'You want to catch which bus, the express or the local?'

*Ndifuna kukwera basi ya lokolo.*  
'I want to catch the local bus.'

The answer ya lokolo is one of the two choices.

Continue asking questions in the pattern:

1st student: \_\_\_\_\_ (noun) AP + -ti, \_\_\_\_\_  
kapena \_\_\_\_\_

malaya

-yamba

-chiwiri

nyumba

ficho

ichi

munthu

-kulu

-ng'ono

-nga

-ke

etc.

2nd student: \_\_\_\_\_.

13.5.4 . . . -NSE 'ALL'

Practice asking each other questions whose response will include 'all' (noun + VMP + -nse)

1st student: *Munagula chiyani?* 'What did you buy?'

2nd student: *Ndinagula zolembera zonse?*  
'I bought all the pens.'

Continue:

1st student: \_\_\_\_\_ / 2nd student: \_\_\_\_\_ -nse.

-ona  
-peza  
-imba  
-iwala  
etc.

anthu  
ndalama  
nyimbo  
maina  
etc.



AKUDYA

13.5.5 BUS TIMETABLE ZOMBA → LILONGWE

	LOKOLO		EKESIPULESI	
Zomba arr.	9:00 a.m.	3:30 p.m.	8:00 a.m.	2:15 p.m.
lv.	9:15	3:45	8:15	2:30
Kasupe arr.	9:45	4:15		3:00
lv.	10:00	4:30		3:15
Liwonde arr.	10:15	4:45		
lv.	10:30	5:00		
Balaka arr.	11:00	5:30		
lv.	11:15	5:45		
Nsipe arr.	11:45	6:15		
lv.	12:00	6:30		
Ntcheu arr.	12:15	6:45	9:45	4:30
lv.	12:30	7:00	10:00	4:45
Dedza arr.	1:30	8:00	11:00	5:45
lv.	1:45	8:15	11:15	6:00
Linthipe arr.	2:15	8:45		
lv.	2:30	9:00		
Nathenje arr.	3:00	9:30		
lv.	3:15	9:45		
Lilongwe arr.	3:30 p.m.	10:00 p.m.	12:30 p.m.	7:15 p.m.

Ask each other questions about the timetable:

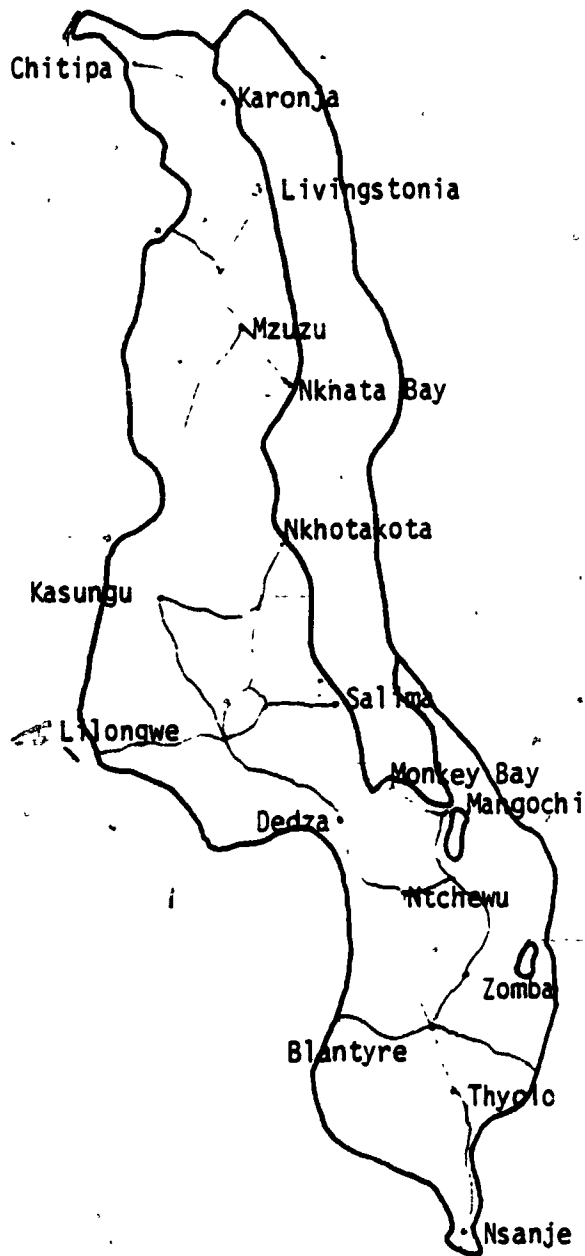
- \_\_\_\_\_ nthaŵi yanji?

Basi ya lokolo yoyamba imafika pa Zomba nthaŵi yanji?

Basi ya ekesipulesi yachiŵiri imanyamuka ku Ntchewu pa nthaŵi yanji?

- Kuchokera \_\_\_\_\_ mpaka \_\_\_\_\_ ndi maola angati?

Role play a conversation between a conductor and a passenger who wants information about a bus trip to a place listed in the timetable.



Plan a trip by bus to another town in Malawi. After determining where you want to visit, go to the local bus station and inquire about the timetable:

- local/express
- number of buses per day
- duration (*maola angati?*)
- times (*nthawi yanji*)
- cost (*ndalama zingati?*)

Report to the class about your proposed itinerary using a map and the schedule information you received.



## 13.6 SUPPLEMENTARY DIALOGUE

### WOGULITSA NDI' MLENDO M'NYUMBA YOGULITSA CHAKUDYA

- Wogulitsa: Moni bambo!
- Mlendo: Zikomo mayi.
- Wogulitsa: Ndikuthandizeni?
- Mlendo: Eee, ndikufuná chákúdyá.
- Wogulitsa: Chábwino. Timagúlitsá nsíma, mpúngá, sángweji, sikóno, ndí tí: wa mkaka ndí wopándá mkaka.
- Mlendo: Kodí nsíma yaké ímakhála yópándá ndíwo?
- Wogulitsa: Ndíwo zaké ndí nyama pamódzi ndí kabíchi; mpungánsó ndí chimodzimodzi. Koma nsíma ndí yosiyana mitengo chifukwá chá mbale.
- Mlendo: Ndikufuná nsíma ndiyé tandíónetsání mbale záke.
- Wogulitsa: Chábwino, mbale yáikúlu tímachíta 35 tambala, yáing'ónó ndí 25 tambala.
- Mlendo: Kodí madzi ákúmwá múmagulitsánsó?
- Wogulitsa: Íyayi, madzi ndi aulele.
- Mlendo: Ndipátseni mbale yáikúlu yá nsíma.
- Wogulitsa: Muyámbé mwápéreká ndaláma zake.
- Mlendo: Chábwino, ndaláma izi, kwayani.
- Wogulitsa: Zíkomo, khalani apo. Tíkúbweretserani chákúdyácho.  
(Tíkubwera ndí)
- Mlendo: Chábwino, zíkomo kwámbiri, koma mufulumiré chifukwá basí yákhála páng'ónó kunyamuka.
- Wogulitsa: Musatáyé mtíma; ife záthu ntháwí zonse ndi záchangu.

Vocabulary

-uza 'tell'

zomwe 'what'

sanqweji 'sandwich'

sikono 'scones'

pamodzi 'together'

kabichi 'cabbage'

chimodzimodzi 'the same'

yosiyana mitengo 'different prices'

yo/siyana/mitengo

(prefix)/be different/prices

aulele 'free'

-pereka 'give'

kwayani 'take it'

tikubweretserani 'We will bring you'

ti/ku/bweretsera/ni

we/yo/bring for/(plural)

-fulumira 'hurry'

-taya mtima 'worry'

lose/heart

zachangu 'diligently/speedily/promptly'

Answer the following questions about the text:

1. Amagulitsa chiyani m'nyumba yogulitsa chakudya?
2. Amagulitsa ndiwo zanjji?
3. Mbale yaikulu ya nsima ndi ndalama zingatii?
4. Madzi ndi ndalama zingatii?
5. Kodi mlendo akufuna mbale yaing'ono?

Ask each other questions about the text:

Kodi . . . chiyani . . . ndani . . . -ngati . . . -ti . . .  
kuti . . . chifukwa chiyani . . .

### 13.7 SUPPLEMENTARY READING

#### MTIMA WANGA UKULIRANJI? \*

Mtima wanga ukuliranji?  
 Ndikulira kwathu!  
 Ndikulira mkazanga ndanasi,  
 Ndikulira abwenzi anga!  
 Ndikulira dzuwa la kwathu!  
 Ndikulira nyanja ya kwathu!  
 Ndikulira magomo ndi mitengo yonse!  
 Ndikulira agaga ndi kansomba kootcha!  
 Koposa ndikulira iwe, Mayi wanga,  
 Malaŵi!  
 Ku Ulaya kuno maphunziro ndiwo!  
 Koma udzunguya nkosatha!

#### WHY IS MY HEART CRYING?

By Aloysius E. Dziko

Why is my heart crying?  
 I am crying for home!  
 I am crying for my wife and relatives!  
 I am crying for my friends!  
 I am crying for home sunshine!  
 I am crying for home lake!  
 I am crying for hills and all trees!  
 I am crying for bran food and  
 roasted fish!  
 Above all I am crying for you,  
 my mother, Malaŵi!  
 Here in Europe there is learning!  
 But loneliness is everlasting!

### 13.8 PROVERB

Discuss the meaning and imagery of the following proverb:

Okapeza ana a mfumu nakazinga maso a nkono, kazinga nawo.  
 'When you find children of the chief frying snails' eyes,  
 fry with them.'

This proverb is good advice for people to respect the customs and practices of others no matter how unusual they seem at first. In English we would say, 'When in Rome, do as the Romans.'

\*This poem and the others in this book (with the exception of Mr. E.J. Chadza's poem Nyumba Ndine in Lesson 15B) are taken from Kumphala, a collection of poetry by students and faculty members at Chancellor College, University of Malawi. All of these poems appeared in Volume 1 No. 2 July, 1977 and were translated into English by G.M. Bulfrani.

LESSON 14A

(PHUNZIRO LA KHUMI NDI CHINAYI)

GRAMMAR

- 14.1 NEW VOCABULARY
- 14.2 COMPARISONS WITH MODIFIERS
  - 14.2.1 DIFFERENT FROM/THE SAME AS
  - 14.2.2 COMPARATIVES: 'MORE\_\_THAN'/\_\_\_\_-ER THAN'
  - 14.2.3 SUPERLATIVES: 'THE MOST\_\_'/THE \_\_EST'
- 14.3 THE RECIPROCAL VERB SUFFIX -AN-
- 14.4 REFLEXIVE VERB PREFIX -DZI-
- 14.5 SUMMARY EXERCISES
- 14.6 GRAMMATICAL PATTERNS LEARNED

LESSON 14 A  
(PHUNZIRO LA KHUMI NDI CHINAYI)

14.1 NEW VOCABULARY

CLASS 5

tsitsi 'hair'

CLASSES 5/6

deresi/maderesi 'dress/dresses'

CLASSES 9/10

nsali 'cloth/types of cloth'

galasi 'mirror/mirrors'

VERBS

-kongola	'be beautiful'
-siyana	'be different'
-fanana	'be similar'
-fulumira	'be fast'
-lemera	'be heavy/rich'
-kondweretsa	'be interesting'
-dula	'be expensive'
-posa	'excell'
-pambana	'surpass'
-nenepa	'be fat'
-lankhulana	'talk together'
-menya	'hit'
-menyana	'hit each other'
-thandizana	'help each other'

-pha	'kill'
-phana	'ki'' each other'
-vutana	'quarrel'
-cheka	'cut'
-pweteka	'hurt'
-onana	'see each other'
-dziwana	'know each other'
-kondana	'like each other'
-mverana	'listen to each other'
-mvana	'understand each other'
-patsana	'give each other'

#### VERB AFFIXES

-na-	'reciprocal (each other/together)
-dzi-	'reflexive (-self/-selves)

#### PARTICLES

monqa	'like/as'
ngati	'like/as'

#### OTHER

ndekha	'myself' (alone)
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## 14.2 COMPARISONS WITH MODIFIERS

In English, the form of the modifier may change in making a comparison ('big, bigger, biggest'), but modifiers do not change form in Chichewa. A comparison can be made simply through context or through a different sentence structure to indicate that something is 'the same as something else', 'different from something else', 'as big as', 'bigger', or even 'the biggest.'

### 14.2.1 DIFFERENT FROM/THE SAME AS

A very general comparison can be to say that something is 'different from' something else. In this construction the verb stem *-siyana* 'be different' and the particle *ndi* 'with/from' are used to convey the idea of 'be different from'. *-siyana* will take the verbal modifier prefix of the noun that is compared:

Example: *Mtengo wa nsaluyi ndi wosiyana ndi mtengo wa nsaluyo.*  
'The price of this cloth is different from the price of that cloth.'

In the above example, 'price' *mtengo* is being compared (not 'cloth' *nsalu*) and so *-siyana* agrees with it. It is the price which is different, not the cloth.

Other examples:

*Nyumba yanga ndi yosiyana ndi (nyumba) yako.*  
'My house is different from yours.'

*Zovala izi ndi zosiyana ndi zovala izo.*  
'These clothes are different from those clothes.'

In the second part of this comparison, the object or person being compared need not be repeated. In the example, *Ntchito yanga ndi yosiyana ndi ntchito yako*, 'My work is different from your work' the noun *ntchito* is optional before *yako* since *ntchito* is already mentioned at the beginning of the sentence.

Similarly, one can simply say that something is the 'same as' something else. The verb stem *-fanana ndi* 'be similar to' will take the verbal modifier prefix:

*Chipinda ichi ndi chofanana ndi (chipinda) icho.*  
'This room is the same as that (room).'

*Dzina lake ndi lofanana ndi langa.*  
'His name is the same as mine.'

*Aphunsitsi anu ndi ofanana ndi anga.*  
'Your teachers are the same as mine.'

Another equality comparison is equivalent to 'as...as' in English ('as big as', 'as much time as'). After the initial clause (which states 'something is something') will come either *ngati*, *monga*, *kufanana*, all of which means 'like or 'as' and then the person or object compared:

Sentence	+	<i>ngati</i>	+	person/
		<i>monga</i>		object
		<i>kufanana</i>	<i>ndi</i>	

Example: *Mwalamu ndi wolemara ngati uwo.*  
'This rock is as heavy as that (one).'

*Ndinu woipa monga iye.*  
'You are as bad as he (is).'

*Ali ndi ndalama kufanana nane.*  
'He has as much money as me.'

EXERCISES:

A. Substitute the following nouns into the model sentence, making all necessary changes in agreement:

Example:

Model: *Nyumba yanga ndi yosiyana ndi yanu.*  
'My house is different from yours.'

Substitution: *Banja*

New Model: *Banja langa ndi losiyana ndi lanu.*  
'My family is different from yours.'

1. nyimbo
2. dziko
3. maina
4. chithunzi
5. sukulu
6. anzanga
7. tikapu
8. ntchito
9. munda
10. buku



B. Substitute the following nouns into the model question making all necessary changes in agreement. Then answer the question with 'Iyayi' and say that the two items are 'the same'.

Example:

Model: *Kodi chipewacho ndi chosiyana ndi chipewachi?*  
'Is that hat different from this hat?'

Substitution: *ndiwo*

New Model: *Kodi ndiwozo nai zosiyana ndi ndiwozi?*  
'Is that relish different from this one?'

Answer: *Iyayi, ndiwozo ndi zo fanana ndi ndiwozi.*  
'No, that relish is the same as this relish.'

1. deresi
2. mphika
3. ukonde
4. fodya
5. nsalu
6. chimanga
7. tebulo
8. maluwa
9. phunziro
10. malaya

C. Combine the following pairs of sentences in an equality comparison using ngati, monga, or kufanana:

Example: *Mtsikanayu ndi wokongola. Chemwali wake ndi wokongola.*  
*Mtsikanayu ndi wokongola ngati chemwali wake.*  
'This girl is as beautiful as his sister.'

1. Galimotoyo ndi yaikulu. Galimotoyi ndi yaikulu.
2. Mudziwu ndi waung'ono. Mudziwo ndi waung'ono.
3. Ndili ndi ndalama. Muli ndi ndalama.
4. Kuphiriko ndi kutali. Kuyanjako ndi kutali.
5. Ana anga ndi ochuluka. Ana anu ndi ochuluka.
6. Chimanga changa ndi chachitali. Chimanga chawo ndi chachitali.
7. Njingayi ndi yachabe. Njingayo ndi yachabe.
8. Ndiye wolemara. Ndinu wolemara.
9. Chaka chino ndi chabwino. Chaka chatha chinali chabwino.
10. Ng'ombezo ndi zochepa. Nkhukuzo ndi zochepa.

### 14.2.2 COMPARATIVES MORE\_THAN'/'\_ER THAN'

Chicheŵa also has a comparative construction which not only compares, but indicates one object or person in the equation as 'more' than the other. This construction uses the verbs *kuposa* or *kupambana* which means 'to excell/surpass'; saying that something is 'big to surpass' something else is another way of stating that it is 'bigger'.

The comparative construction consists of a full sentence (with a modifier or noun) followed by *kuposa* or *kupambana*, and a reduced sentence:

sentence + *kuposa* + reduced sentence  
*kupambana*

*Nyumba yanga ndi yaikulu kuposa nyumba yanu (ndi yaikulu) =*  
'house' 'my' 'is' 'big' 'to excell' 'house your' =  
'My house is bigger than yours.'

Note that the infinitive forms of *kuposa* and *kupambana* are used and therefore do not take an AP.

Other examples:

*Malaya anga ndi okongola kupambana ake.*  
'My shirt is more beautiful than his.'

*Buku langa ndi lokondweretsa kuposa la Joni.*  
'My book is more interesting than John's.'



KUOFESI

## EXERCISES

A. Make the following substitutions in the model sentence, making all necessary agreement changes:

Example:

Model: *Njinga yake ndi yatsopano kupambana njinga yanu.*  
'His bike is newer than yours.'

Substitution: *Yodula*

New Model: *Njinga yake ndi yodula kupambana njinga yanu.*  
'His bike is more expensive than yours.'

1. -lemera
2. -bwino
3. -kongola
4. -fulumira
5. -kulu
6. -fupi
7. -tali
8. -ng'ono
9. -ipa
10. -tsopano

B. Make comparative sentences using the words provided in parenthesis: (*Njinga yanu . . . yanga . . .*) - *Njinga yanu ndi yabwino kuposa yanga.*

'Your bike is better than mine.'

Example:

1. (Ntochizi . . . -dula . . . ntochizo)
2. (Dzina lake . . . -tali . . . dzina lanu)
3. (Abale anu . . . -chuluka . . . abale anga)
4. (Masambawa . . . -chepa . . . masambawo)
5. (Maŵa . . . . . -bwino . . . . . dzulo)
6. (Blantyre . . . -kulu . . . Zomba)
7. (Chizungu . . . -vuta . . . Chicheŵa)
8. (Abambo ake, . . . -kalamba . . . abambo athu)
9. (Denguli . . . -dula . . . dengulo.)
10. (Cholemeracho . . . -tsopano . . . ichi)

C. Answer the following questions with Iuawi and a different modifier to express a comparative relationship:

Example: *Kodi nyumba yake ndi yaikulu kuposa yanu?*  
'Is his house bigger than yours?'

*Iyayi, nyumba yake ndi yaing'ono kuposa yanga.*  
'No, his house is smaller than mine.'

1. Kodi ali ndi mipando yochepa kupambana ife?
2. Kodi m'nyanja umo muli nsomba zochuluka kuposa m'nyanja muja?
3. Kwathu ndi kutali kuposa kwanu?
4. Kodi zovala zawo ndi zabwino kuposa zathu?
5. Kodi Bob ndi wantali kuposa Pau!?
6. Kodi kuimba kwanga ndi koipa kuposa kwanu?
7. Kodi muli ndi ndalama zochepa kuposa mchimwene wanu?
8. Kodi buku hili ndi latsopano kuposa ilo?
9. Kodi cholembera icho ndi chaching'ono kupo a ichi?
10. Kodi kulankhula kwake ndi kwabwino kuposa kwanga?

### 14.2.3 SUPERLATIVES: THE MOST \_\_\_/'/ 'THE \_\_\_EST'

In making a superlative statement, you are saying that something 'excels' or 'surpasses' all, everything: it is 'the biggest' or 'the most interesting'. The superlative construction has a form similar to the comparative one with a sentence followed by kuposa or kupambana and a reduced sentence.

Sentence (with noun or modifier)	<u>kuposa</u> <u>kupambana</u>	reduced sentence (VMP + -nse)
-------------------------------------	-----------------------------------	----------------------------------

*Chipindachi ndi chaching'ono kupambana zonse.* 'This is the smallest room.'  
-room-this-is-small- to excell- all-

(literally: this room is small to excell all rooms that are small).

Zonse is in agreement with the implied noun (zipinda) zonse.

Other examples:

*Munthuyu ndi wonenepa kupambana onse.* 'This person is the fattest.'  
-man-this-is-old-to surpass-all-

*Nsombayi ndi yodula kuposa zonse.* 'This fish is the most expensive.'  
-fish-this-is-expensive-to excell-all-

When comparing the quantity of something (ex. 'more money'), the noun takes the place of the modifier in both the comparative and superlative constructions:

noun + kuposa  
kupambana

*Ndili ndi ndalama kuposa inu.*  
'I have more money than you.'

*Nyumba yanga ili ndi zitseko zochuluka kupambana nyumba yanu.*  
'My house has more doors than your house.'

## EXERCISES

A. Substitute the following modifiers into the model sentence, making all necessary changes in agreement:

Example:

Model: *Munthuyo ndi wokalamba kupambana onse.*  
'That person is the oldest.'

Substitution: *-tali*

New Model: *Munthuyo ndi wantali kupambana onse.*  
'That person is the tallest.'

1. *-fupi*
2. *-ipa*
3. *-nenepa*
4. *-kongola*
5. *-kulu*
6. *-bwino*
7. *-ng'ono*
8. *-a nzeru*
9. *-lemera*
10. *-a ulemu*

**B.** Answer the following questions:

Example: *M'Malawi tawuni yaikulu kuposa onse ndi liti?*  
'Which is the biggest town in Malawi?'

*Blantyre ndi tawuni yaikulu kuposa onse.*  
'Blantyre is the biggest town.'

1. M'Malawi phiri lalitali kuposa onse ndi liti?
2. M'kalasimu wophunzira wokamba kupambana onse ndi uti?
3. M'dziko la pansi munthu wolembera kuposa onse ndi uti?
4. M'Malawi nyanja yaikulu kupambana zonse ndi iti?
5. M'kalasimu wophunzira wa nzeru kuposa onse ndi uti?
6. Chovala cha yani ndi chokongola kupambana zonse?
7. Chakudya chabwino kuposa zonse ndi chiti?
8. Dziko lalikulu kuposa onse ndi liti?
9. Mphunzitsi wokongola kupambana onse ndi uti?
10. Tsitsi lalitali kuposa onse ndi la yani?

**C.** Make true and false statements in the superlative about the classroom environment or about any information. If the statement is true, say Inde. If it is false, say Iyayi, and correct it.

Example: *Joni ndi wantali kuposa onse.*  
Inde.  
'John is the tallest (person).'

'Yes.'

*Iyayi, Mark ndi wantali kuposa onse.*  
'No, Mark is the tallest.'

*Zomba ndi phiri lalitali kuposa onse m'Malawi.*  
'Zomba is the tallest mountain in Malawi.'

*Iyayi, Mulanje ndi phiri lalitali kuposa onse m'Malawi.*  
'No, Mulanje is the tallest mountain in Malawi?'

### 14.3 THE RECIPROCAL VERB SUFFIX -AN-

The verbal suffix -an- expresses the idea of reciprocity; that is, action conveyed by the verb is either done by the plural subjects 'together' or by a single subject 'to someone else'. In an earlier lesson we learned a verb with the reciprocal suffix -an-:

tidzaonana 'we'll see each other again' (-ona 'see'; -onana 'see each other')

Follow these two rules in using the reciprocal suffix:

1) When the subject is plural and is both the agent of the action and the patient (both the subject and the object), then the reciprocal verb on its own can stand as a complete sentence. That is, since the subject is also the object of the action, no object prefix is possible and no noun can follow the verb as an object.

Example:

<u>-lankhula</u>	'talk'	<u>Tilankhulana.</u>	'We will talk together/to each other.'
<u>-thandiza</u>	'help'	<u>Timathandizana.</u>	'We usually help each other.'
<u>-menya</u>	'hit'	<u>Anamenyana.</u>	'They hit each other.'
<u>-pha</u>	'kill'	<u>Agalu aakulu anaphana.</u>	'Those big dogs killed each other.'

2) When the subject is singular and is only the agent of the action which is done to some other patient, then the verb must be followed by either ndi 'with' (or na) and the patient of the action:

Ndilankhulana naye. 'I talked together with him.'

If the reference of 'we' to 'I' and 'him' is clear, this sentence is interchangeable with Tilankhulana 'we talked together.'

Mwamunayu anavutana ndi mkazi wake.  
'This man quarrels together with his wife.'



### EXERCISE

A. Form a new sentence which combines the sense of the following pairs of sentences. Use a reciprocal verb:

Example:

*Ndikukuaziwani.*  
'I know you.'

*Mukundidziwa.*  
'You know me.'

*Tikudziwana.*  
'We know each other.'

1. Ndinakumenyani. Munandimenya.
2. Anamulankhula. Munamulankhula.
3. Ndikukukondani. Mukundikonda.
4. Ndidzakuonani. Mudzandiona.
5. Ndikumverani. Mundimvera.
6. Ndinakumvani. Munandimva.
7. Amakuvuta. Mumamuvuta.
8. Akuthandizani. Mumuthandiza.
9. Ndinakupatsani mpatso. Munandipatsa mpatso.
10. Anamudziwa. Anamudziwa.

B. Answer the following questions with the reciprocal form of the verb:

Example: *Kodi mukukonda Mary?*      *Inde, tikukondana.*  
'Do you like Mary?'      - 'Yes, we like each other.'

1. Kodi mukudziwa munthuyo?
2. Kodi anathandiza mchimwene wake?
3. Kodi munamenya mwanayo?
4. Kodi adzapha njokayo?
5. Kodi mudzaona NaBanda?

C. Make true and false statements with the reciprocal form of verbs about the classroom environment or shared information. If the statement is true, say Inde or Eee; if the statement is false, say Iyayi and correct it.

Example: *Mphunzitsi wathu ndi Bob akudziwana.*  
'Our teacher and Bob know each other.'  
*Inde*      'Yes'

*Iyayi, sakudziwana.*  
'No they don't know each other.'

*Abwensi abwino amamenyana.*  
'Good friends usually hit each other.'

*Iyayi abwensi abwino scamenyana.*  
'No, good friends usually don't hit each other.'

D. Form a new sentence which combines the sense of the following pairs of sentences. Use a reciprocal verb with a singular subject that is followed by ndi 'with' or na- and the patient of the action:

Example:

*Ndinagwira ntchito.*    *Munagwira ntchito.*    - *Ndinagwirana ntchito nanu.*  
'I worked.'            'You worked.'            'I worked together with you.'

1. Munadya. Tinadya.
2. Ndidzalankhula. Adzalankhula.
3. Amavutana. Ndimavutana.
4. Tidikira. Mudikira.
5. Akuyenda. Tikuyenda.

## 14.4 REFLEXIVE VERB PREFIX

Reflexive verbs indicate an action that returns to the subject (i.e. to oneself; in fact, the subject and the object are one and the same. In English, we would say 'I hurt myself.' with I and myself being the same person. This -self is different from the one expressed by ndekha which indicates something that was done 'alone':

*Ndinapita ndekha kumsonkhano.*  
'I went to the meeting myself. (alone)

The reflexive verb is formed by placing the -dzi- prefix between the T/A prefix (if there is one) and the verb stem. In fact this -dzi- prefix is an object prefix and occurs in the same position as any other object prefix:

AP	+	T/A	+	DZI	+	verb stem	
Ndi		na		dzi		pweteka	= Ndinadzipweteka.
'I'		'past'		'myself'		'hurt'	'I hurt myself.'

Compare:

ndi	+	na	+	m	+	pweteka	= Ndinampweteka
'I'		'past'		'him/her'		'hurt'	'I hurt him/her.'

Other examples:

<u>-pha</u>	'kill'	<u>Adzadzipha.</u>	'He will kill himself.'
<u>-ohaka</u>	'cut'	<u>Mwadziohaka.</u>	'You've cut yourself.'
<u>-menya</u>	'hit'	<u>Anadzimenya.</u>	'He hit himself.'

Note: -samba 'wash oneself' is inherently reflexive and therefore does not take the -dzi- prefix:

*Tinasamba dsulo.* 'We washed ourselves yesterday.'

Note: This has a different meaning from the reciprocal form tinasambana dsulo. ('We washed each other yesterday'.)



## 14.5 SUMMARY EXERCISES

- A. Substitute the following nouns into the model sentence:

Example:

Model: *Ndapaza chipinda chabwino kuposa zonse.*  
'I've found the best room.'

Substitution: *munda*

New Model: *Ndapaza munda wabwino kuposa yonse.*  
'I've found the best field.'

1. sitolo
2. ufa
3. mphunzitsi-
4. nsapato
5. dengu
6. chipatala
7. nyama
8. sing'anga
9. msewu
10. malaya

- B. Using the vocabulary provided in parenthesis, make sentences expressing equality comparisons:

Example: (*buku ili / -kondweretsa / ilo*)  
*Buku ili ndi lokondweretsa ngati ilo.*  
'This book is as interesting as that one.'

1. (Mpando uwo / -dula / mpando uwu)
2. (nyanja iyo / -kongola / nyanja iyi)
3. (Munthu uyu / -a ulemu / munthu yuo)
4. (tebulo langa / -lemera / lanu)
5. (mwezi uno / -tali / mwezi watha)
6. (Tikapu ito / -chuluka / iti)
7. (Abambo anga / -kalamba / abambo anu)
8. (Mwana wake / -a nzeru / wanga)
9. (Chingwe ichi / -fupi / chingwe icho)
10. (Ufa uwo / -bwino / uwu)

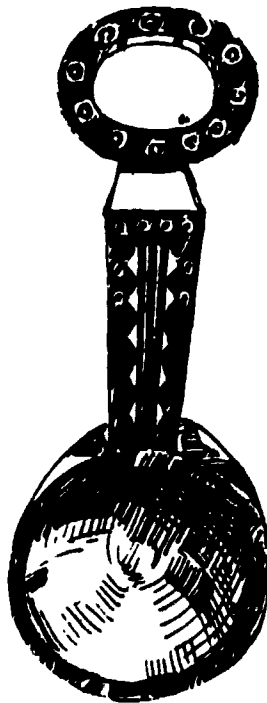
C. Repeat the preceding exercise, this time making comparisons of contrast ('more \_\_\_\_\_ than', '\_\_\_\_\_ -er than')

Example: (buku ili / -kondweretsa / ilo)  
Buku ili ndi lokondweretsa kuposa ilo.  
'This book is more interesting than that one.'

D. Answer the following questions with the expressions in parenthesis:

Example: *Anacheke yani? (-dzi-)* - *Anadzicheka.*  
'Whom did he cut?' 'He cut himself.'

1. Munachita chiyani? (-vutana)
2. Munalankhulana ndi yani? (mzanga)
3. Anyamata awiriwo akuchita chiyani? (-menya)
4. Munaona yani pagalasi? (-dzi-)
5. Munadzicneka pati? (pamwendo)
6. Ndani anaphana? (achimwene awiri)
7. Munalemberana chiyani? (kalata zazitali)
8. Ana anu akuchita chiyani? (-samba)
9. Ophunzira ndi aphunzitsi amachita chiyani? (-mverana)
10. Kodi mukudziwa munthu uyo? (-an-)



## 14.6 GRAMMATICAL PATTERNS LEARNED

### Comparisons with Modifiers

'Different from/the same as.'

'This tool is the same as that one.'

'This shirt is different from that one.'

Noun	demonstrative	verb	VMP +	-fanana -siyana	ndi	demons.	
Chitsulo	ichi	ndi	cho-	-fanana	ndi	icho	Chitsulo ichi ndi chofanana ndi icho.
Malaya	awa	ndi	o-	-siyana	ndi	awo	Malaya awa ndi osiyana ndi awo.

### 'Equality Comparison'

'My chair is as heavy as yours.'

'He has more money than me.'

SENTENCE	ngati monga kufanana ndi	REDUCED SENTENCE
Mpando wanga ndi wolemera	ngati	wanu.
Ali ndi ndalama zambiri	monga	ine.

### 'Comparatives'

'Chicheŵa is more interesting than English.'

SENTENCE	kuposa kupambana	REDUCED SENTENCE
Chicheŵa ndi chokondweretsa	kuposa	Chingelezi

### 'Superlatives'

'He was the oldest person!'

SENTENCE	kuposa kupambana	REDUCED SENTENCE (VMP + -nse)		
Anali munthu wokalamba	kupambana	o-	-nse	Anali munthu wokalamba kupambana onse.

Reciprocal Verb Suffix -an-

'We are talking together.'

'I am talking with Jim.'

AP + T/A + verb root + -an- + -a (ndi + Patient)						
Ti-	-ku-	-lankhul-	-an-	-a	∅	Tikulankhulana
Ndi-	-ku-	-lankhul-	-an-	-a	ndi Jim	Ndikulankhulana ndi Jim.

Reflexive Verb Prefix -dzi-

'I hurt myself!'

AP +	T/A	-dzi-	+verb root	+vowel suffix	
Ndi-	-na-	-dzi-	-pwetek-	-a	Ndinadzipweteka



LESSON 14B

(PHUNZIRO LA KHUMI NDI CHINAYI)

COMMUNICATION/CULTURE

- 14.1 MWEZI NDI AKAZI AKE AWIRI
- 14.2 VOCABULARY NOTES
- 14.3 USAGE NOTES
  - 14.3.1 MWEZI ALI NDI AKAZI AWIRI
  - 14.3.2 YA KUMADZULO 'EVENING STAR'
  - 14.3.3 KUMWAMBA 'SKY'
- 14.4 CULTURAL NOTES
- 14.5 EXERCISES
- 14.6 SUPPLEMENTARY READING
- 14.7 POEM

LESSON 14 B  
(PHUNZIRO LA KHUMI NDI CHINAYI)

14.1 MWEZI NDI AKAZI AKE AWIRI

Mwezi ali ndi akazi awiri, nyenyezi ya kumadzulo ndi nyenyezi ya kum'mawa. Anakwatira nyenyezi ya kumadzulo poyamba pamene iye anali mnyamata, ndipo ndiye mkazi wake wamkulu. Tikayerekeza kumwamba ngati mudzi wa mwezi, ndiye kuti nyumba ya mkazi wakeyo ili mbali ya kumadzulo, yozunguliridwa ndi nyumba za ana ake akazi ndi ana awo. Nyenyezi ya kum'mawa ndi mkazi wamng'ono ndipo amakhala kumwambako mbali ya kum'mawa.

Nyenyezi ya kumadzulo ndiye mkazi wa mwezi wa pamtima. Ndiwolimbikira ntchito ndi wa ulemu ndipo pamene akukhala naye, amapatsa mwamuna wakeyo zakudya ndi zakumwa kawirikawiri. Koma nyenyezi ya kum'mawa ndi mkazi wa nsanje. Salankhula ndi nyenyezi ya kumadzulo, ndipo pamene mwezi ubwera kudzalankhula naye amakana kumuphikira chakudya, ndipo mwezi amakagona asandye kanthu. Ichi ndi chifukwa chake mwezi amaoneka waukulu ndi wa moyo wabwino pamene atuluka kuchokera kumadzulo ndipo ndi chifukwa chake amaoneka woonda ndi wa matenda pamene atuluka kuchokera kum'mawa.

--translated, 'The Moon Has Two Wives' from Mbona and other Stories, Schoffeleers and Roscoe\*

\* We are grateful to Prof. J.M. Schoffeleers and Prof. A.A. Roscoe for permission to use their English versions of some popular Malawian myths, folktales, and legends. These stories will appear in a book entitled Mbona and Other Stories, Cambridge University Press, 198] (expected publication date).

## 14.2 VOCABULARY NOTES

nyenyezi (9/10) 'star'

ya kumadzulo '(of) the evening'  
of-to-the west

ya kum'mawa '(of) the morning'  
of-to-the east

poyamba 'first'

pamene 'when'

Tikayerekeza 'If we picture/suppose'

ti/ka/yerekeza

we-if-picture

-oneka 'be visible'

moyo (3/4) 'life'

kumwamba '(to) the sky'  
to-above

mbali (9/10) 'side'

yozunguliridwa 'surrounded'

wa pantima 'favorite'  
of-at-the heart

kawirikawiri 'often'

nsanje (9/10) 'jealousy'

-kana 'refuse'

-phikira 'cook for'

-onda 'be thin'

## 14.3 USAGE NOTES

### 14.3.1 MWEZI ALI NDI AKAZI AWIRI

You learned mwezi 'month/moon' as a Class 3 noun which has u- as its agreement prefix, but in this text, the agreement prefix for mwezi (and the Class 9/10 noun nyenyezi 'star/stars') is the Class 1 prefix a-. The reason for this is that mwezi is personified as a man and Nyenyezi ya kumadzulo and Nyenyezi ya kum'mawa are personified as his two wives. Since Class 1 is a 'people' class, its agreement prefix a- is used by these personified nouns.

### 14.3.2 YA KUMADZULO 'EVENING STAR'

Madzulo itself means 'afternoon/evening', but when it is preceded by the locative AP ku, the expression kumadzulo means '(to) the west' (the place where the sun is in the afternoon and evening). The entire phrase nyenyenzi ya kumadzulo refers to the 'star of the west' or as we call it, 'the evening star'.

Similarly m'mawa means 'morning' and with the locative ku AP, it means '(to) the east' kum'mawa (the location of the sun in the morning). Nyenyenzi ya kumadzulo then means 'star of the east' or 'morning star'.

The expressions for the other directions, north and south, are respectively kumpoto 'to the north' and kumwera 'to the south'.

### 14.3.3 KUMWAMBA 'SKY'

Mwamba itself means 'top/above' and with the locative AP ku, the expression kumwamba refers to 'the sky', that which is 'above'. A related expression dsiko la kumwamba means 'heaven' (lit. 'land of the sky').

### 14.4 CULTURAL NOTES

Mwesi ndi Akazi Ake Awiri ('The Moon and His Two Wives') is one of many Chewa myths. The bulk of these myths are concerned with providing fanciful explanations for natural phenomenon, such as the movement of the heavens, the cause of disease, or the origin of geographical features such as a lake. The myth Mwesi ndi Akazi ake Awiri seeks to 'explain' the reason for the contrasting appearance of the moon when it is in the west and when it is in the east. Some of the myths included in this book are:

Chiyambi Cha Nyanja Ya Chilwa 'The Origin of Lake Chilwa'

Mnene Khate Linabwerera Padsiko La Pansi 'How Leprosy Came Into the World'

Chifulawa Chimene Nkhanga Ili Ndi Tsitsi Pamutu Pake  
'Why the Guinea Fowl Has Hair on Its Head'

The Chewa also have legends which are quasi-historical in nature.

One such legend is Chiyambi Cha Nyau ('The Origin of the Nyau (Mask Society)') which explains the origin of a society which still exists in Malawi. And there are also the famous Mbona stories about the young, Christ-like figure whose exploits formed the basis of the founding of the rain shrines in Malawi.

Folktales are another aspect of Chewa oral literature. Rather than being concerned with cosmology or historical events and people, Chewa folktales feature common people whose stories are told to educate people in correct behavior in society. One folktale you'll read is Mnyamata ndi Na'ona 'The Boy and The Crocodile' which explains what happened to a boy who married a greedy wife. Animals appear prominently in many folktales with the wise hare kalulu getting the best of everyone including the slow-witted hyena fisi. A folktale that is included here Kalulu ndi Mlimi 'The Hare and the Farmer' tells how the hare once again escapes responsibility for his misdeeds.

## 14.5 EXERCISES

14.5.1 Answer the following questions about the text and then ask each other some of your own:

1. Ndani ali ndi akazi awiri?
2. Anakwatira poyamba mkazi uti?
3. Ka pantima ndi mkazi uti?
4. Chifukwa chiyani nyenyezi ya kum'mawa ndi mkazi wa nsanje?
5. Mwezi umaoneka woonda kuti?

14.5.2 Comparisons of Equality modifier + *monga ngati kufanana ndi* 'as...as'

Compare two things or people by saying that they are equal in some manner. One student will show or name two items that are equivalent in some way: the second student must make a comparison in the following pattern:

1st student: *Cholemberachi . . . cholemberacho*

2nd student: *Cholemberachi ndi oashikulu ngati icho.*  
'This pen is as big as that one.'

Since other aspects of the items can be compared, students may make additional comparisons:

1st student; item 1 . . . . . item 2

2nd student: \_\_\_\_\_ *ndi* \_\_\_\_\_ *monga* \_\_\_\_\_

3rd student \_\_\_\_\_ *ndi* \_\_\_\_\_ *ngati* \_\_\_\_\_

4th student \_\_\_\_\_ *ndi* \_\_\_\_\_ *kufanana* \_\_\_\_\_

Some useful modifiers for this and following lessons are:

- lemera 'be heavy/rich'
- kongola 'be beautiful'
- nenepa 'be fat'
- chuluka 'be numerous'
- chepa 'be few'
- kondwa 'be happy'
- kondweretsa 'be interesting'
- dula 'be expensive'
- kalamba 'be old'
- tali 'tall/long'
- fupi 'short'
- kulu 'big'
- ng'ono 'small'
- bwino 'good'
- tsopano 'new'

14.5.3 Comparison of Contrasts: Sentence (with modifier) + kuposa  
+ Reduced Sentence kupambana

Compare two things or people by saying that they are different in some manner. One student will show or name two items that are different in size, age, weight, etc.; the second (and other) student must make comparisons in the following patterns:

1st student: Linda . . . . . Ellen

2nd student: Linda ndi wantali kuposa Ellen.  
'Linda is taller than Ellen.'

1st student: item 1 . . . . . item 2.

2nd student: \_\_\_\_\_ *ndi* \_\_\_\_\_ *kuposa* \_\_\_\_\_.

3rd student: \_\_\_\_\_ *ndi* \_\_\_\_\_ *kupambana* \_\_\_\_\_.

etc.



14.5.4 Superiority comparison: Sentence (with Modifier) +  
+ reduced sentence (VMP +-nse)

Comment on three or more things or people by saying that one is superior in some manner to the others. One student will pose a question in the following manner:

1st student: *Buku lolemera kuposa onse ndi liti?*  
(Which is the heaviest book?)

Another student will answer the question:

2nd student: *Bukulo nai lolemera kuposa onse.*  
'That book is the heaviest.'

Continue asking each other questions with other items and people:

1st student: \_\_\_\_\_ *kuposa* \_\_\_\_\_ *-nse ndi* \_\_\_\_\_?  
*kupambana*

2nd student: \_\_\_\_\_

14.5.5 Make statements of comparison about the two wives in the story:

MWEZI ndi AKAZI AKE AWIRI

*Nyenyezi ya ku madzulo ndi yokalamba kuposa nyenyezi ya kum'naŵa.*  
'The evening star is older than the morning star.'

Continue:

14.5.6 Wa pantima 'at the heart' = 'favorite'

Ask each other questions about what or who your favorite things, people, places are. The first student will ask a question and the second will answer in the following manner:

1st student: *Chipatso oha pantima wanu ndi ohiyani?*  
'What is your favorite fruit?'

*Nthoochi ndi ohipatso oha pantima wanga.*  
'Bananas are my favorite fruit.'

Continue asking questions about such things as:

*nyimbo*  
*dziko*  
*buku*  
*chakudya*  
*chakumwa*  
*mphurizitsi*  
*mtundu*  
*tawuni*

etc.

1st student: \_\_\_\_\_ -a pantima ndi chiyani?

2nd student: \_\_\_\_\_ ndi \_\_\_\_\_ -a pantima.

14.5.7 Reciprocal verbs -an- 'each other'/'together'

Practice this verb suffix by asking and answering questions about what you did together:

1st student: *Munaohita chiyani pamodsi?*  
'What did you do together?'

2nd student: *Tinalankhulana.*  
'We talked together.'

*Ndinalankhulana ndi Joni.*  
'I talked to John.'



14.6 SUPPLEMENTARY READING

CHIFUKWA CHIMENE ANTHU AMAFA

--translated, 'The Cause of Eternal Death' from Mbona and Other Stories,  
Schoffeleers and Roscoe

Mwamuna woyamba anali ndi akazi awiri ndipo aliyense wa iwo anakafuna kuti akhale mkazi wa pamtima pa mwamuna wake. Mkundikana, mkazi wa mng'ono, amadziwa kwambiri kuluka madengu, ndipo Mangepo, mkazi wamkulu amadziwa kuwumba miphika.

Tsiku lina aliyense anapanga chake chokongola napita nazo kwa mwamuna wawo uja kuti akasankhe chimene chinali chokongola kwabasi. Mwamuna uja anawona kuti kunali komvuta kuti asankhe pakati pa mphika ndi dengu tsono anangoponya conse zija pansi kuti awone ngati zinali zolimba. Mphika unasweka. Choncho Mkundikana anapambana mpikisanowo ndipo anakhala mkazi wa pamtima pa mwamuna wake.

Pasanapite nthawi Mangepo anamwalira ndipo anayikidwa m'nyumba mwake koma amoyo aja anakhulupirira kuti anali asanafe ndi kuti tsiku lina adzabwera.

Mangepo atafa, Mkundikana ankawona mwamuna wake akupita tsiku ndi tsiku kunyumba ya mkazi wake wamkulu uja ndi mtsuko wa madzi, ndipo mwina anali kukakhala kumeneko nthawi yaitali. Izi zinamudetsa nkhwawa, choncho anaganiza kukasuzumira m'nyumba muja kuti tsiku lina ndikuwona chimene chinali kuchitika. Pamene anatsegula chitseko anawona kuti mkazi nzake uja anauka ndipo anali kuwoneka ngati mtengo wa nthochi wokongola. Izi zinamkalipitsa ndipo anakatenga chikwanje ndikudula mtengo uja kamodzi ndi kamodzi.

Nthawi yomweyo magazi anatuluka kuchokera kumtengo kuja ndipo anamva liwu la Mangepo likuti, "Tsopano zonse zatha. Ndikufa ndipo sindikhulupirira kuti ndikabwerera. Iwensu pamodzi ndi anthu onse mudzafanso."

Tsono linali tchimo la Mkundikana limene linadzetsa imfa kuanthu. Kuyambira nthawi imeneyo amayi analetsedwa kuluka madengu. Amangowumba miphika tsopano kumbukira Mangepo.

-luka 'weave'	-detsa nkhaŵa 'cause to be worried'
-umba 'mold'	-suzumira 'sneak'
-sankha 'choose'	anawaka 'build with bricks'
tsono 'so'	-kalipitsa 'cause to be angry'
-ponya 'threw'	chikwanje 'bush knife'
-limba 'be strong'	magazi 'blood'
-sweka 'break/shatter'	liwu 'voice'
mpikisano 'contest'	-ti 'say'
m'nyumba 'in a hut'	tchimo 'sin'
-khulupirira 'hope'	lindzetsa imfa 'it causes the death'
-lipitsa 'make someone pay'	-letsedwa 'be forbidden'
	-kumbukira 'remember'

14.6.1 Answer the following question about the text:

1. Mwamunayu anali ndi akazi angati?
2. Mkundikana anadziŵa kuwumba miphika?
3. Ndani anapambana mpikisanowo?
4. Chifukwa chiyani anapambana mpikisano?
5. Anamwalira mkazi ndi uti?
6. Mwamunayu amapita kuti tsiku ndi tsiku?
7. M'nyumba muja munali chiyani?
8. Ndani anali mtengo uja?
9. Mkundikana anachita chiyani?
10. Chifukwa chiyani chimene anthu amafa?

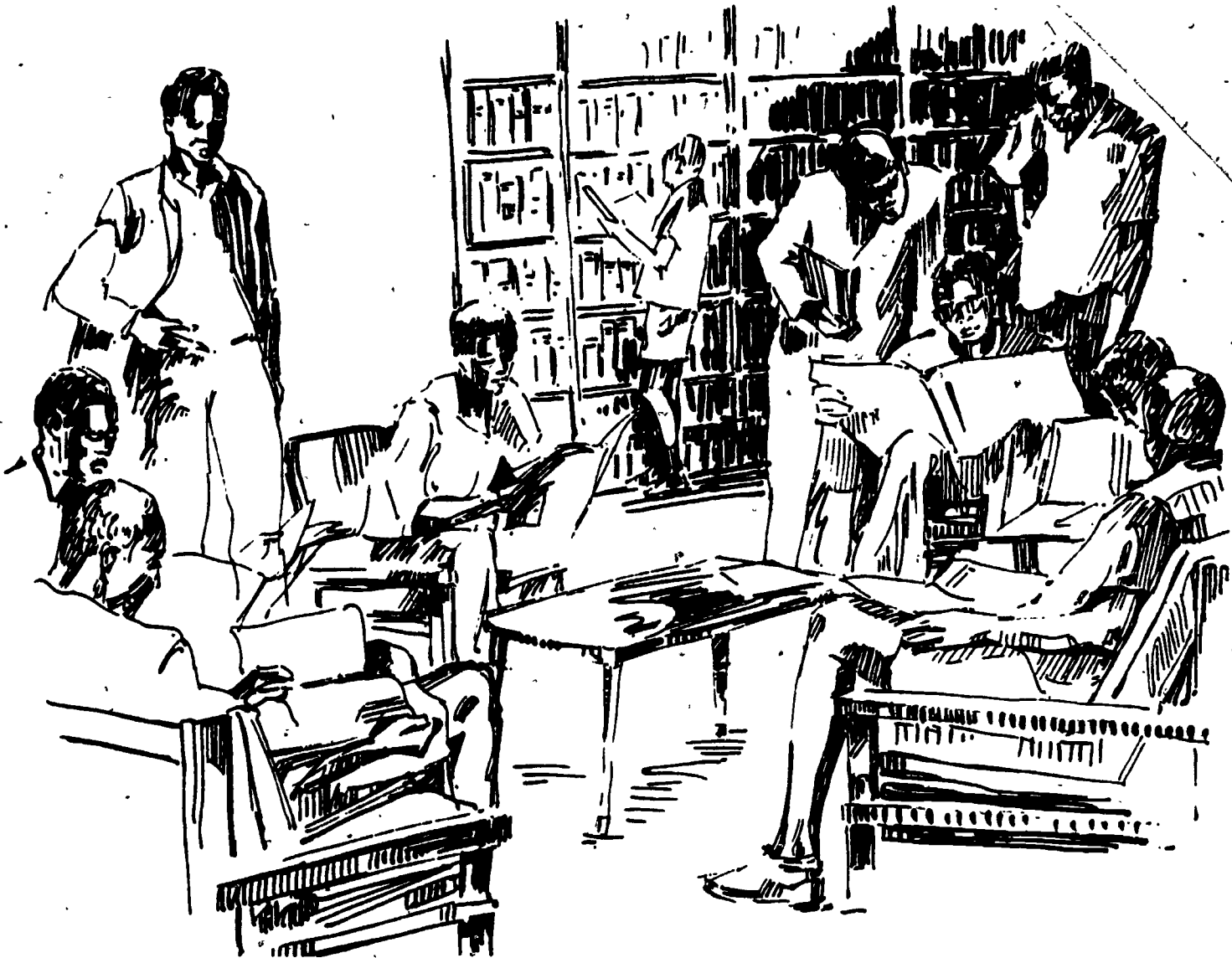
14.6.2 Ask each other questions about the text:

Kodi . . . . .  
. . . . . Chiyani  
Chifukwa chiyani . . . . .  
. . . . . kuti?  
Ndani . . . . .

### 14.6.3 Story-telling

Ask your teachers to share any folktales they may know with you. Listen carefully to their recitation and don't be afraid to ask any questions about vocabulary or structures you don't know.

Prepare a short folktale or story to tell the class. Use the structures and vocabulary you know to tell the story; ask your teachers for help in preparing your story.



NYUMBA YOWERENGERA

14.7 POEM

Nsanje

Ndi muzu wachikondi.  
Chikondi chopanda nsanje  
Chili ngati mtengo  
Wopanda mizu.  
Umazuka ndi mphepo  
Masamba ake natswatswatika,  
Nuuma gwaa.

Tsonotu amuna anga,  
Ndimakukondani,  
Ndiyenera kuchita nsanje.  
Akazi wena  
Muka wakungira msunamo  
Mseko wanga kwa inu  
Izikhala yonenepa.  
Ndinu kalilole wanga.

Jealousy

It's the root of love.  
Love without jealousy  
Is like a tree  
Without roots.  
It's uprooted by wind  
Its leaves get dried,  
It dries.

Now my husband,  
I love you,  
I've to be jealous.  
Other women  
When you don't speak to them  
My smile to you  
Will be fat.  
You are my mirror.

By: Mackenzie Thabiso Ndebele

LESSON 15A

(PHUNZIRO LA KHUMI NDI CHISANU)

GRAMMAR

- |        |  |
|--------|--|
| 15.1   | NEW VOCABULARY                                 |
| 15.2   | THE PASSIVE VERBAL SUFFIX <u>-DW-</u>          |
| 15.3   | MORE VERBAL T/A PREFIXES                       |
| 15.3.1 | <u>-TA-</u> 'AFTER'                            |
| 15.3.2 | <u>-SANA-</u> 'BEFORE'/'NOT YET'               |
| 15.3.3 | <u>-KA-</u> 'WHEN'/'IF'                        |
| 15.3.4 | <u>-KADA-</u> / <u>-KANA-</u> 'IF' CONDITIONAL |
| 15.4   | SUMMARY EXERCISES                              |
| 15.5   | GRAMMATICAL PATTERNS LEARNED                   |

## LESSON 15 A

### (PHUNZIRO LA KHUMI NDI CHISANU)

#### 15.1 NEW VOCABULARY

##### CLASSES 1/2

mbala/abala 'thief/thieves'

##### CLASSES 9/10

mbuzi 'goat/goats'

##### CLASSES 7/8

chovuta/zovuta 'problem/problems'

##### VERBS

-kumbuka 'remember'

-onetsa 'show'

-bedwa 'be stolen'

-pezedwa 'be found'

-thandizidwa 'be helped'

-phedwa 'be killed'

-dyedwa 'be eaten'

-phikidwa 'be cooked'

-tsegulidwa 'be opened'

-tengedwa 'be taken/brought'

-werengedwa 'be read'

-lembedwa 'be written'

-konzedwa 'be repaired'

-menyedwa 'be hit'

-yambidwa 'be begun'

-limidwa 'be cultivated'

-iwalidwa 'be forgotten'

-gulitsidwa 'be sold'

-chenjera 'be careful/clever'

##### VERB SUFFIX

-dw- 'passive'

##### VERB PREFIXES

-ta- 'after'

-sana- 'before/not yet'

-ka- 'if, when'

-kada-/-kana- 'if' (conditional)'

## 15.2 THE PASSIVE VERBAL SUFFIX -DW-

Most of the verbs that we have studied have been in the active voice. In this voice the subject is the AGENT 'the doer' that performs the action of the verb. For example:

AGENT + ACTIVE VERB + PATIENT

*Ndi + -napeza + mpirawo. = Ndinapeza mpirawo.*  
'I found that ball'.

In the above sentence, *ndi*-is the AGENT that performs the action of finding the ball *mpirawo*, the PATIENT. This is the most common voice used in Chichewa (as well as in English).

The same sentence can be stated in the passive voice where the AGENT is no longer the subject; the PATIENT becomes the subject. In English we would use a form of the verb 'be' followed by the past participle of the verb:

### Active

'I found the ball.'

### Passive

'The ball was found by me.'

But, in Chichewa, the passive voice is conveyed through the addition of the suffix *-dw-* to the root of the main verb. The verb 'be' isn't used at all. This *-dw-* passive is often called the agentive passive because the AGENT or 'doer' is expressed or definitely implied. For example, in the passive sentence 'The ball was found by me', the agent 'me' is present even though 'ball' is now the subject.

To form the passive verb, the root of the verb will make either the harmonic vowel *-i-* or *-e-* followed by *-dw-* and the final vowel suffix (either *-a* or *-e*):

Verb root	+	<i>-i-</i>	+	<i>-dw-</i>	+	<i>-e</i>
		<i>-e-</i>				<i>-a</i>

Examples:

### ACTIVE

-ba 'steal'  
-peza 'find'  
-thandiza 'help'

### PASSIVE

-bedwa 'be stolen'  
-pezedwa 'be found'  
-thandizidwa 'be helped'

The rules for the use of the harmonic vowel *-i-* or *-e-* before the verb suffix were stated in Lesson 13 when the applied suffix was introduced. The same rules apply when the passive suffix *-dwa-* is used:

1) Monosyllabic verb roots take *-e-*:

*-ba* 'steal' - *-b-* + *-e-* + *-dw-* + *-a* = *-beāwa* 'be stolen'  
*-pha* 'kill' - *-ph-* + *-e-* + *-dw-* + *-a* = *-pnedwa* 'be killed'

2) Roots of more than one syllable:

a) Take *-e-* when the vowel of the root is *-o-* or *-e-*:

*-peza* 'find' - *-pez-* + *-e-* + *-dw-* + *-a* = *-pezedwa* 'be found'

b) Take *-i-* when the vowel of the root is *a*, *i* or *u*:

*-thandiza* - *-thandiz-* + *-i-* + *-dw-* + *-a* = *-thandiziāwa* 'be helped'

The passive sentence will always have a subject (the patient that is acted upon) and a passive voice verb. The AGENT is optional. But if it is present it must be preceded by *ndi* 'by':

ACTIVE (AGENT + ACTIVE V. + PATIENT) - PASSIVE (PATIENT+PASSIVE V.+NDI AGENT)

*Ndinapeza mpirawo.*  
 'I found the ball.'

*Mpira unapezedwa*  
 'The ball was found.'

*Mpira unapezedwa ndi ine.\**  
 'The ball was found  
 by me.'

Notice that the verbal AP changes to the class of the new subject.

Other examples:

ACTIVE

PASSIVE

*Mbuziyo yadya buku langa.*  
 'That goat has eaten my book.'

*Buku langa ladiyedwa ndi mbuziyo.*  
 'My book was eaten by that goat.'

*Abambo anga adzaphika chakudya cha m'māwa.*  
 'My father will cook breakfast.'

*Chakudya cha m'māwa chidzaphikiāwa ndi abambo anga.*  
 'Breakfast will be cooked by my father.'

\* The *ndi* 'by' introducing the agent of the passive sentence is never contracted with a pronoun agent: *ndi ine* 'by me'.



The ndi of the passive sentence can also introduce the INSTRUMENT with which or by which an action was performed:

INSTRUMENT

AGENT

*Chitsekocho chinatsegulidwa ndi mpeni.*    *Chitsekocho chinatsegulidwa ndi mbala.*  
'the door was opened with a knife.    The door was opened by a thief.'

*Nsimayi imadyedwa ndi joloko ndi Azungu.*  
'Nsima is eaten with a fork by Europeans.'

NOTE: that both the INSTRUMENT and the AGENT can be present, each introduced by ndi. The AGENT follows the verb directly.

## EXERCISES

A. Give the passive form of the following verbs:

Example: *tenga* -- *tengeŵa*    -    'be taken/brought'

1. -manga
2. -lemba
3. -imba
4. -gulitsa
5. -konza
6. -ŵerenga
7. -pha
8. -lima
9. -menya
10. -iŵala

B. Change the following active sentences into passive ones:

Example: *Ndinawerenga bukulo.*    *Bukulo linaŵerengeŵa ndi ine.*

1. Tinaona njokayo.
2. Abambo anga anakonza njinga.
3. Anamwa madzi onse.
4. Anthuwo adzaona chipatala chatsopano.
5. Mphunzitsi wathu anagula nsapato zodula.
6. Mudzalembe kalata ziŵiri.
7. Tampatsa malayawa.
8. Amatseka zitseko zonse.
9. Tipeza ana ena.
10. Munaimba nyimbo za Chichewa.

C. Add a PATIENT or INSTRUMENT (preceded by ndi) to each of the following passive sentences:

Example: *Nsimayo inadyedwa.*  
*Nsimayo inadyedwa ndi anawo.*  
'That nsima was eaten by these children.'

1. Mabuku awiri alembedwa.
2. Anthuwo anathandizidwa.
3. Zinthu zanga zonse zinabedwa.
4. Njinga yanu sidzakonzedwa mawa.
5. Mwanayu anamenyedwa.
6. Ndalama zake zinapezedwa.
7. Sukuluyi inayambidwa chaka chatha.
8. Minda yawo yalimidwa.
9. Malaya anu anaiwalidwa.
10. Nthochi yomaliza yagulitsidwa.

### 15.3 MORE VERBAL T/A PREFIXES

The temporal conjunctions 'after', 'before' ('not yet') and 'when'/'if' are expressed in Chicheŵa by verbal T/A prefixes. In English, these conjunctions stand separately from the verb. For example, we might say, 'After he leaves, we can begin the meeting.' We call 'after' (and the other temporal conjunctions) conjunctions because they link the subordinate clause ('he leaves') with the main clause ('we can begin the meeting'). Note that the part of the sentence introduced by the temporal conjunction could not stand on its own as an independent sentence. This is also the case in Chicheŵa when a verb with a T/A for any of these conjunctions is used: the verb must always be followed by a main clause (which has its own verb) in order to make a complete sentence.

#### 15.3.1 -TA- 'AFTER'

This T/A is used to indicate the action or state which comes before the action or state conveyed by the main verb in the main clause:

AP + T/A + verb root + -a      Main Clause

a- -ta-    -dy-                    -a      anagona = Atadya, anagona.

'after he ate....'                    'he slept.'      'After he ate, he slept.'

Note: The main clause can either follow or precede the 'after' (-ta-) subordinate clause.

The exact translation of the 'after' verb depends on the tense or aspect of the main verb. In the sentence above, since the main verb is in the past tense (-na- as the T/A), the 'after' verb (with -ta- as the T/A) must also be translated in the past tense. But if, for example, the main verb expressed habitual aspect (-ma- as the T/A), then the 'after' verb (with -ta- as the T/A) must also be translated with a habitual sense. For example:

*Atadya chakudya oha madaulo, anagona.*  
'After he eats dinner, he goes to bed.'

Other examples:

*Nditamwa mowa wimbiri, ndinadwala.*  
'After I drank a lot of beer, I was sick.'

*Anayenda pansi ataphunsira.*  
'He went for a walk after he studied.'

*Tikhala ndi msonkhano atachoka.*  
'We'll have a meeting after he leaves.'

## EXERCISES

A. Prefix the *-ta-* T/A prefix to the following verbs which have APs but no prefix in the T/A slot, and then complete the sentence with an appropriate verb:

Example: *mulôwa* → *mutalôwa*... → *Mitalôwa, khalani pansi.*  
'After you enter, sit down.'

1. *tiimba*
2. *mupita*
3. *amwalira*
4. *muthandiza*
5. *mugwira ntchito*
6. *ndidwala*
7. *athamanga*
8. *agona*
9. *ndiphunzira*
10. *tifika*

B. Join the following pairs of sentences by substituting the T/A *-ta-* in the verbal assembly of one of the sentences in each pair and thereby making that sentence into an 'after' dependent clause:

Example: *Ndinadya zipatso zambiri. Ndinadwala.*  
'I ate a lot of fruit.' 'I was sick.'

*Nditadya zipatso zambiri, ndinadwala.*  
'After I ate a lot of fruit, I was sick.'

1. *Ndimaphunzira kunyumba kwanga. Ndimapita kusukulu.*
2. *Ndinatopa. Ndinasewera mpira.*
3. *Ndidzachoka ku Malaŵi. Ndidzapita ku Ameleka.*
4. *Analankhula ndi ine. Anamvetsa.*
5. *Tinapeza ndalama. Tinagula zovala zatsopanozi.*
6. *Ndinamva nyimbo yake. Ndinakondwa.*
7. *Ndimagwira ntchito. Ndimakamwa môwa.*
8. *Anafika pano. Anagona.*
9. *Tinaphika chakudya cha madzulo. Tinadya bwino.*
10. *Mkazi wake anamwalira. Anakwatiranso.*

C. Answer the following questions:

Example: *Mumachita chiyani mutaphunsira?*  
'What do you do after you study?'

*Ndimasewera mpira nditaphunsira.*  
'I play ball after I study.'

1. Mudzachita chiyani mutadya chakudya cha masana?
2. Mumachita chiyani mutadzuka m'mawa?
3. Munachita chiyani mkono utathyoka?
4. Munagula chiyani abambo anu atakupatsa ndalama zambiri?
5. Munachita chiyani mutaona zithunzizo?
6. Mufuna ana angati mutakwatiwa?
7. Mudzapita kuti mutasiya kukalasi?
8. Mudzathandiza yani nditakuthandizani?
9. Munamwa chiyani mutamaliza mowa?
10. Mudzachita chiyani mvula itayamba kugwa?

15.3.2 -SANA- 'BEFORE'/'NOT YET'

A verb with -sana- in the T/A slot refers to an action or state which will be completed after the action or state conveyed by the main verb. For example, in the English sentence, 'Before we leave, we will eat some food', the sense is that 'we will only leave' after 'we eat some food'. In some ways, we can say the 'before' clause states the final action or state, but the main clause states what must happen first (before the 'before' clause can happen). The verb in the 'before' clause (with -sana-) cannot stand as a sentence on its own. Rather, it states only a final action or state which is dependent on the action referred to in the main verb. Pay special attention to the verbal assembly of the -sana- verb: it requires an -e as the final vowel suffix (remember that the simple negative past with -na- also requires -e). -sana- itself is a double T/A composed of the negative T/A -sa- and the past T/A -na-:

AP + T/A + verb root + -e Main Clause

Mu- -sana- -chok- -e Tsekani chitsekocho= Musanachoke, tsekani  
chitsekocho.

'before you leave....' 'close the door' 'Before you leave, close the door.'

As with the -ta- T/A and the other T/A's which convey the sense of temporal conjunctions, the tense or aspect of the -sana- verb is determined by that of the main verb:

Examples: *Ndimawerenga ndisanagone.*

'I usually read before I sleep.'

(-sana- verb has habitual aspect of the main verb -werenga 'read')

*Sitinadziwe Chichewa tisanafike kuno ku Malaŵi.*

'We didn't know Chichewa before we arrived here in Malaŵi.'

(-sana- verb has past sense of the main verb -dziwa 'know')

*Ndikufuna kukuona ndisanapite.*

'I want to see you before I go.'

(-sana- verb has future sense of the main verb -funa 'want')

## EXERCISES

A. Place -sana- in the T/A slot of the following verb stems which already have APs and then complete the sentence by adding an appropriate main verb:

Example: *ndigona* → *ndisanagone.* →  
*ndimalemba ndisanagone.*  
'Before I go to bed, I usually write.'

1. alankhula
2. mutwala
3. ndiona
4. tithandiza
5. ndipita
6. mufika
7. tigwira ntchito
8. mugula
9. ndiphika
10. ayamba

B. Answer the following questions:

Example: *Munadya chiyani musanadwale?*  
'What did you eat before you were sick?'

*Ndinadya nyama ndisanadwale.*  
'I ate some meat before I was sick.'

1. Munagula chiyani musanabwere ku Malaŵi?
2. Mv chita chiyani musanapite kusukulu?
3. Mukufuna kupita kuti musanachoke ku Malaŵi?
4. Munachita chiyani musanatope?
5. Mukufuna kuchita chiyani musanawalire?
6. Mumachita chiyani musanagone?
7. Munachita chiyani musanabwere ku Malaŵi?
8. Mumamwa chiyani musanabwere ku Chancellor College?
9. Mudzaphunzira chiyani musanachoke ku Zomba?
10. Munaona chiyani musanagwe pansu?

C. Change the following sentences omitting the *-ta-* 'after T/A' and using *-sana-* 'before' or 'not yet' with the appropriate verb:

Example: *Ndinapita kumsika mutachoka.*  
*Munachoka ndisanapite kumsika.*  
'I went to the market after you left.'

1. Atagwir ntchito kwambiri, anatopa.
2. Ataimba, tinapita kwathu.
3. Mutalankhula naye, funsani dzina lake.
4. Titadya nsima, tidzapita kukanema.
5. Nditadzuka, ndimavala.
6. Atakwatira, anapeza ndalama zambiri.
7. Titaphika chakudya, tinadya bwino.
8. Mvula itagwa, anawo anapita kunja.
9. Atatsegula bukulo, anayamba kuwerenga.
10. Mutagona pang'ono, mudzamva bwino.



### 15.3.3 -KA- 'WHEN'/'IF'

A verb with -ka- in the T/A slot refers to an action or state whose result is conveyed by the main verb. For example in the sentence 'If/When you are ready, we will go', the verb in the 'when/if' clause must happen first and that of the main clause will happen after that: 'at the time (when) you are ready, we will (then) go'. Although 'if' is a possible English translation for -ka-, the sense of -ka- is less of a possibility than of a likely occurrence 'when'.

'When (If) the medicine is gone, you will buy some more.'

-ka- is part of a compound T/A prefix of -ka- + another T/A prefix; -ka- commonly occurs with the immediate future T/A (which is realized by  $\emptyset$ ), but it can be followed by other T/A prefixes:

AP + -ka- + T/A + verb root + -a, Main Clause

Mu- -ka-  $\emptyset$  -phunzir- -a, mukhoza mayeso anu.  
(Mukaphunzira, mukhoza mayeso anu.)

'When/if you study, you'll pass your exams.'

A- -ka- -dza- -fik- -a-, mudzachoka.  
(Akadzafika, mudzachoka.)

'When/if he will arrive, you will leave.'

Other examples:

Mukandithandiza, ndidzakuthokozani.  
'If/when you help me, I'll thank you.'

Tikafulumira, sitichekwa.  
'If we hurry, we won't be late.'

The negative of a verb with the ka prefix 'if/when' is formed by following -ka- with the verb stem -panda 'be without' and the infinitive form of the content verb:

AP + -ka- + -panda + ku- + verb root + -a

Ti- + -ka- + -panda + ku- + -fulumir- + -a = Tikapanda kufulumira  
'we' 'if/when' 'be without' 'hurrying' = 'if we don't hurry....'

Tikapanda kufulumiria, tidzachedwa.  
'If we don't hurry, we'll be late.'

Ndikapanda kuchenjera, ndidzagwa pansu.  
'If I'm not careful, I'll fall down.'

### 15.3.4 -KADA-/-KANA- 'IF' CONDITIONAL

The conditional or 'if' form of the verb is conveyed with a double T/A prefix consisting of -ka- 'if' and either of the past T/A prefixes -na- or -da-: -kana-/-kada-. This double prefix refers to a past condition. It expresses a supposition about a situation which did not occur: 'If I had ..., I would have ...' However, the situation is now impossible - or at least did not occur - and the situation is viewed only in retrospect.

The -kada-/-kana prefix appear in the T/A slot of the verb in both parts of a complex sentence (the dependent clause expressing the condition and the main clause expressing the result):

AP + kada + verb root + -a, AP + kada + verb root + -a  
 Mu + -kada- + -bwer- + -a, mu- + -kada- + -dy- + -a

*Mukadabwera, ukadadya bwino.*  
 'If you had come, you'd have eaten well.'

*Ndikadawerenga kwambiri, ndikadakhosa mayesowo.*  
 'If I had read a lot, I would have passed my exam.'

*Mukadamvera bwino, mukadamva.*  
 'If you had listened well, you'd have understood.'

The negative conditional 'if not' is formed in the following way. The conditional T/A prefix -kada/kana- occurs in the verbal assembly of the verb -panda 'be without'. This verb form serves as an auxiliary verb before the infinitive form (ku- + verb root + -a) of the content verb: -

-kana-  
 AP + -panda ku + verb root + -a  
-kada-

*Mukadadya - mukadapanda kudya.*  
 'If you had eaten..' 'If you hadn't eaten . . .'

*Mukadapanda kubwera, adachoka.*  
 'If you hadn't come, they'd have left.'

*Ndikadathamanga, ndikadapanda kuchedwa.*  
 'If I had run, I wouldn't have been late.'

When both verbs of the conditional sentence are negative, the first verb will be in the *-panda* negative construction, and the second verb will take the negative prefix *si-*:

*Mukadapanda kudya, simukadaawala.*  
'If you hadn't eaten, you wouldn't have been sick.'



## EXERCISES

A. Put *-ka-* 'when/if' in the T/A slot of the following stems (which already have APs) and then complete the sentences by adding an appropriate verb:

Example: *Mufika + Mukafika + Mukafika, munditane.*  
'When you arrive, call me.'

1. *anwa agona*
2. *mupita kuphiri la Mulanje*
3. *tachedwa*
4. *sindigwira ntchito*
5. *muona munthuyo*
6. *ndibwera*
7. *atha kuwerenga bukulo*
8. *mudwala*
9. *ndikwatira*
10. *mupeza cholemba changa.*

B. Answer the following *liti?* 'when' questions with a verb containing the *-ka-* T/A prefix:

Example: *Mudzachoka liti?*  
'When will you leave?'

*Ndizachoka akabwera.*  
'I'll leave when he comes.'

1. *Mudzagula zovala zatsopano liti?*
2. *Mudzapita kumunda wanu liti?*
3. *Mudzayamba kugwira ntchito liti?*
4. *Mudzalemba kalata ina liti?*
5. *Adzatithandiza liti?*
6. *Adzatsegula chitsekochi liti?*
7. *Mudzayamba kulima liti?*
8. *Tidzampatsa mphatso yake liti?*
9. *Mudzadzuka liti?*
10. *Mudzagulitsa nyumba yanu liti?*

C. Change the verbs in the following sentences from the affirmative to the negative or from the negative to the affirmative:

Example: *Mvula ikagwa, sindidzapita.*  
'If it rains, I will not go.'

*Mvula ikapanda kugwa, ndidzapita.*  
'If it doesn't rain, I will go.'

1. Akadwala, adzapita kuchipatala.
2. Mukachedwa sindidzadikira.
3. Mukamuonanso, munditane.
4. Mukatsegula chitsekocho mudzapeza makasu aja.
5. Mukachedwa, musalowe m'kalasi.
6. Mukandipatsa ndalamazo, mungapite.
7. Mukaphika usiku uno, ndidzadya.
8. Mukamvera anzanu, simudzakhala ndi zovuta.
9. Mukafuna kugulitsa mabuku anu, ndidzawagula.
10. Mukasewera kwambiri, mudzatopa.

D. Complete the following sentences:

Example: *Ndikadapanda kudya nyamayo...*  
'If I hadn't eaten that meat ....'

*Ndikadapanda kudya nyamayo, sindikanadwala.*  
'If I hadn't eaten that meat, I wouldn't have been sick.'

1. Tikadamuthandiza...
2. Mukadalemba kalata...
3. Ndikadakhala ndi nthawi...
4. Akadapanda kumwa mowa...
5. Mukadabwera msanga...
6. Njinga yanga ikadathyoka...
7. Ndikadapanda kudwala...
8. Ndikadakhala ndi ndalama zambiri...
9. Mukadaphika chakudya cha madzulo...
10. Ndikadamuona...

## 15.4 SUMMARY EXERCISES

A. Answer the following questions in the passive voice:

Example: *Chinatengedwa chiyani kunyumba yanu?*  
'What was brought to your house?'

*Tebulo lathu latsopano linatengedwa kunyumba yathu.*  
'Our new table was brought to our house.'

1. Chidzamangidwa kumudziko?
2. Kalatazo zinalembedwa ndi yani?
3. Nyimbo yokongolayo inaimbidwa ndi yani?
4. Anagulitsidwa mabuku angati?
5. Njinga yanu yakonzedwa ndi yani?
6. Mabukuwa anaŵerengedwa ndi yani?
7. Ndani anaphedwa ndi mnzanga?
8. Chimalimadwa m'mindayo nchiyani?
9. Ndani anamenyedwa ndi mwana wamkuluyo?
10. Zovala zathu zaiŵalidwa ndi yani?

B. Transform the following Passive sentences into active ones:

Example: *Mwanayu anamenyedwa ndi mchimsene wanu.*  
'This child was hit by your brother.'

*Mchimsene wanu anamenya mwanayu.*  
'Your brother hit this child.'

1. Mazirawa anaiŵalidwa ndi ine.
2. Nyimbo yabwinoyo inaimbidwa ndi Chikondi.
3. Chimangacho chinalimidwa ndi ife.
4. Munthuyo anaphedwa ndi bwenzi lake.
5. Nyumbayo inamangidwa bwino ndi iye.
6. Chimanga chimalimidwa ndi alimiwo.
7. Kalata zazitali zitatu zinalembedwa ndi chemwali wanga.
8. Mwanayu adzapatsidwa dzina latsopano ndi ife.
9. Chakudya chokwanfra chatengedwa ndi anzanga.
10. Zovala zokongolazi zinasokedwa ndi telalayo.

C. Insert the appropriate verbal T/A prefix (-ta-, -sana-, -ka-) into the space provided:

Example: *Ndi\_\_ dya chakudya cha madzulo ndimagona.*  
*Ndita dya chakudya cha madzulo ndimagona.*  
'After I eat dinner, I sleep.'

1. Anapita kuchipatalacho a \_\_\_\_\_ dwala.
2. Mundidikire mu \_\_\_\_\_ yambe.
3. Mu \_\_\_\_\_ pita uko, sindidzapita.
4. Tidzagula zakudya zambiri ti \_\_\_\_\_ phike.
5. Amayi ake anamwalira a \_\_\_\_\_ badwa.
6. Anthu amakondwa a \_\_\_\_\_ imba.
7. Ndinalemba kalata ziwiri ndi \_\_\_\_\_ gone.
8. Ndi \_\_\_\_\_ gula, sindidzakhala ndi ndalama.
9. Anatopa a \_\_\_\_\_ gwira ntchito kwambiri.
10. Mvula i \_\_\_\_\_ gwa, ndidzapita kwathu.

D. Complete the following sentences with an appropriate verb:

Example: *Atamuona...*  
'after I saw him...'

*Atamuona, ndinapita kwaso.*  
'After I saw him, I went home.'

1. Tisanayambe msonkhanowu...
2. Mukadagula nyumbayo...
3. Mutadzuka...
4. Asanagwire ntchito...
5. Ndikadapanda kubwera kuno...
6. Titafika...
7. Mvula ikagwa...
8. Musanakwatire/Musanakwatiwe...
9. Ataphunzira kwambiri...
10. Ndikaŵerenga...

### 15.5 GRAMMATICAL PATTERNS LEARNED

The Passive Verbal Suffix *-dw-*

'His ball was found by me.'

NOUN	AP	+ possessive stem	AP	+ T/A	verb root + <i>-i-</i>	<i>-e-</i>	+ <i>-dw-</i>	+ Vowel Suffix	<i>ndi</i>	+ Agent
<i>mpira</i>	<i>u-</i>	<i>-ake</i>	<i>u-</i>	<i>-na-</i>	<i>-pez-</i>	<i>-e-</i>	<i>-dw-</i>	<i>-a</i>	<i>ndi</i>	<i>ine</i>
<i>Mpira wake unapezedwa ndi ine.</i>										

'after' *-ta-*

'He went for a walk after he studied.'

Main verb			AP	+ <i>-ta-</i>	+ verb root	+ <i>-a</i>
<i>A-</i>	<i>-na-</i>	<i>-yenda</i>	<i>a-</i>	<i>-ta-</i>	<i>-phunzir</i>	<i>-a</i>
<i>Anayenda pansi ataphunzira.</i>						

'before' *-sana-*

'I'll see you before you go.'

Main verb				AP	+ <i>-sana-</i>	+ verb root	+ <i>-e</i>
<i>ndi-</i>	<i>-dza-</i>	<i>-on-</i>	<i>-a</i>	<i>mu-</i>	<i>-sana-</i>	<i>-pit-</i>	<i>-e</i>
<i>Ndidzaona, musanapite.</i>							

'if/when' *-ka-*

'If you arrive, you will wait.'

AP	+ <i>-ka-</i>	+ <i>fika</i>	Main Verb			
<i>mu-</i>	<i>-ka-</i>	<i>fika</i>	<i>mu-</i>	<i>-dza-</i>	<i>dikir</i>	<i>-a</i>
<i>Mukafika, mudzadikira.</i>						



'conditional'

'If they had come, they'd have eaten well.'

AP	+	- kada-	+	verb root	+	- a,	AP	+	kada	+	Verb root	+	-a
A-		-kada-		-bwer-		-a	a		-kada-		-dy-		-a
<i>Akadabwera, akadadya bwino.</i>													

LESSON 15B

(PHUNZIRO LA KHUMI NDI CHISANU)

GRAMMAR

- 15.1 KUMANGA NYUMBA
- 15.2 VOCABULARY NOTES
- 15.3 USAGE NOTES
  - 15.3.1 PAST PROGRESSIVE
  - 15.3.2 PRESENT PARTICIPLE: POPEZA 'FINDING'
  - 15.3.3 PAMODZI 'TOGETHER'
- 15.4 CULTURAL NOTES
- 15.5 EXERCISES
- 15.6 SUPPLEMENTARY READING
- 15.7 PROVERBS
- 15.8 RIDDLES

## LESSON 15 B

### (PHUNZIRO LA KHUMI NDI CHISANU)

#### 15.1 KUMANGA NYUMBA

Asanakwatirane ndi mkazi wake, Tsitsi anauzidwa kuti amange nyumba kwawo kwa mkazi uja. Iye atamva izi anakatenga anthu a kwawo kuti akamthandize kumanga nyumbayo. Masiku awiri anali wodula phaso, nzengo ndi nsichi pamodzi ndi mzati wa nyumbayo. Komanso sanaiwale kutenga luzi lambiri lomangira nyumbayo popeza misomali kunalibe. Tsekera lomangira denga ndi kupanira chitseko anachoka nalonso kwawo. Zipangizo zonse zitakwanira ntchito yomanga nyumba ija inayamba. Anakumba maenje mozikamo nsichi. Maenjewa anakumba mozungulira. Atatha kukumba anzika nsichi ndi kuyamba kumanga nzengo. Pakati pa nsichizi amapanapo tsekera. Tsiku lachiwiri anamanga tsindwi (denga). Pakati pa nyumbayi anzika mzati kuti tsindwi likhale lolimba ngakhale kukwerapo. Tsiku lachitatu anaponda dothi ndi kumata nyumbayo. Akazi analikutunga madzi opondera dothilo. Tsiku lachinayi anavika nyumba ija ndi kupana chitseko. Atakwatirana, mkazi wa Tsitsi anaizira pansi m'nyumbamo, ndipo munakhala ngati mwasimenti. Kunja anilotcha bwino lomwe.

#### 15.2 VOCABULARY NOTES

<u>phaso</u> (5/6) rafter	<u>zipangizo</u> 'building materials'
<u>nzengo</u> (9/10) 'support poles for roof and walls.'	<u>-zika</u> 'erect'
<u>nsichi</u> (9/10) 'corner post'	<u>mozungulira</u> 'in a round fashion, around'
<u>mzati</u> (3/4) 'center pole'	<u>tsindwi</u> (5/6) 'roof'
<u>msomali</u> (3/4) 'nail/nails'	<u>-limba</u> 'be strong'
<u>luzi</u> (5/6) 'sisal rope'	<u>-ponda</u> 'tread, pound'
<u>dzenje/maenje</u> (5/6) 'hole/holes'	<u>-mata</u> 'daub with mud'
<u>tsekera</u> (5/6) 'long grass'	<u>-tunga</u> 'draw (water)'
<u>denga</u> (5/6) 'roof'	<u>-vika</u> 'thatch'
<u>-pana</u> 'bind'	<u>-zira/-tsira</u> 'smear'
<u>-kulungiza</u> 'smooth' (to make smooth)	<u>pansi</u> 'floor'
<u>mwasimenti</u> 'cement-like'	<u>-lotcha</u> 'engrave'

## 15.3 USAGE NOTES

### 15.3.1 PAST PROGRESSIVE

One of the first verb T/A's presented was the present progressive (-*liku-*) which expresses an action in progress, a continuous action taking place at that very moment:

*Ndilikumvera nyimboyo.*  
'I'm listening to that song.'

Remember the progressive T/A *-liku-* (*-li-* 'be' + *-ku=* 'ing'). *Ndikumvera.*

We can also talk about a continuous action that occurred in the past: 'I was listening'. This past progressive sense is conveyed by a double T/A of past tense T/A *-na-* plus the progressive aspect T/A *-liku=*. Note: in the past progressive *-liku-* can not be reduced to *-ku-*):

AP	+	<i>-na-</i>	<i>-liku-</i>	verb root	+	<i>-a</i>	
<i>ndi</i>		<i>na</i>	<i>liku</i>	<i>mver</i>		<i>-a</i>	= <i>ndinalikumvera</i>
'I'		'past'	'being'	+ listen			= 'I was listening.'

Other examples:

*Analikutunga madzi.*  
'They were drawing water.'

*Tinalikugona pamene anafika.*  
'We were sleeping when he arrived.'

*Munalikuchita chiyani?*  
'What were you doing?'

*Ndinalikumanga nyumba iyo.*  
'I was building that house.'

### 15.3.2 PRESENT PARTICIPLE: POPEZA 'FINDING'

The present participle form of the verb is frequently used to join sentences having the same subject. For example. 'John found a banana' and 'John ate the banana' can be joined by expressing the first action ('finding a banana') as a subordinate clause:

'Finding a banana, John ate it.'

The present participle finding does not require the repetition of the subject John. In Chicheŵa a similar joining and reduction of two sentences is achieved with po- + a verb stem. (Po- is the VMP verbal modifier prefix) of the locative class pa-. It is composed of the associative form pa- + the infinitive prefix ku = po-.)

Example:

Anabwera kwawo. Anaona moto uja. = Pobwera kwawo, anaona moto uja.  
'He came home.' 'He saw the fire.' = '(On) coming home, he saw the fire.'

An element of time is implied by the locative prefix so that the present participle may mean 'on coming, by going, in finding, when driving' depending on context.

Other examples:

Podya zakudya zonse, anadwala.  
'On eating all the food, he was sick.'

Pothamangira kusukulu, anataya mabuku ake.  
'Running to school he lost his books.'

### 15.3.3 PAMODZI 'TOGETHER'

The expression pamodzi meaning 'together' is composed of the locative prefix pa- 'at/on' and the number stem -modzi 'one'. Therefore, being together is to be 'at one (place)'.

Another prefix li- can be attached also to -modzi to mean 'together':

limodzi: Poyenua limodzi, tinalankhula za ntchito zathu.  
'Walking together, we talked about our work.'

When -modzi is preceded by the prefix ka-, the expression means 'once' (one time):

Ndadya chambo kamodzi lero.  
'I've eaten chambo once today.'

Ka- may also precede other number stems with a similar meaning of '\_\_\_times':

- kaŵiri 'twice' (two times)
- katatu 'three times'
- kanayi 'four times'
- kasanu 'five times'

Ka- can be prefixed to the question stem -ngati to mean 'how often?'

*Munamuona kangati?*

'How often did you see him?'

*Ndinamuona kanayi.*

'I saw him four times.'

## 15.4 CULTURAL NOTES

### HOUSING

The type of housing in Malaŵi varies according to location, ethnic group, and socio-economic status.

Rural dwellings tend to be simple structures made of whatever materials are available in the environment -- mud, thatch, bamboo, and wood. A typical rural house is round and windowless with a grass thatched roof and mud walls and floor. As the introductory text pointed out, this mud is hard-packed and smoothed to a texture and firmness resembling cement. Variations on this typical dwelling are the Yao homes which use bamboo in their structure, the Ngonde homes which are oblong in shape, and the Ngoni homes which are noted for the refined smoothness of the floors and walls. Foreign influence is seen in the construction of rectangular homes with materials other than those found locally: bricks, cement, corrugated iron (for roofs), and even glass for windows. Although these latter types of western homes are mainly found in larger towns and cities, wealthier rural residents are building them in villages, too.

The furnishings of the traditional dwellings are few, usually just stools for sitting, mats for sitting and sleeping, and occasionally chairs and tables. The kitchen is usually a separate structure since the smoke from the firewood or kerosene stove would make it difficult to live and sleep in the same room where the cooking is done. (Often the cooking is done outside, in good weather). Food is kept in baskets, clay pots, and sacks in the kitchen; suspended from the rafters, or stored in the granary.

A family compound may consist of several homes inhabited by various family members and joined together by a series of walls to form an interior courtyard where children play, where livestock such as chickens and goats roam, and where various daily chores are performed. Outside of the compound may be a corral for larger livestock and a garden. Most rural dwellings have no running water or electricity; lacking wells, many rural residents must go to streams and springs sometimes quite distant from their homes. But water projects are now making water easier to get through wells and water taps.

In the towns, houses are the western-style rectangular variety, using manufactured building materials (bricks, cement, etc.). Some homes have electricity and running water. As you may expect, in general, townspeople have more modern water and toilet facilities than rural people do.

## 15.5 EXERCISES

### 15.5.1 QUESTIONS ON THE TEXT

Answer the following questions about the text:

1. Chifukwa chiyani Tsitsi anafuna kumanga nyumba?
2. Ndan! akamthandiza kumanga nyumbayo?
3. Adzamanga kuti?
4. Tsekera ndi chiyani?
5. Anakumbiranji maenje?
6. Anakumba maenjewa bwanji?
7. Anamata chiyani?
8. Ndani analikutunga madzi?

Ask each other questions about the text:

Kodi.....chiyani..... kuti.....yani.....etc.

### 15.5.2 Past Progressive -naliku- 'was....-ing'

Practice this pattern by asking and answering questions about what you were doing, where you were going.....

*Munalikuchita chiyani pamene ndinakuona ?*  
'What were you doing when I saw you?'

*Ndinalikuberenga pamene munandiona.*  
'I was reading when you saw me.'





15.5.4 pamodzi/limodzi 'together'

You have a friend. State things that you like to do together:

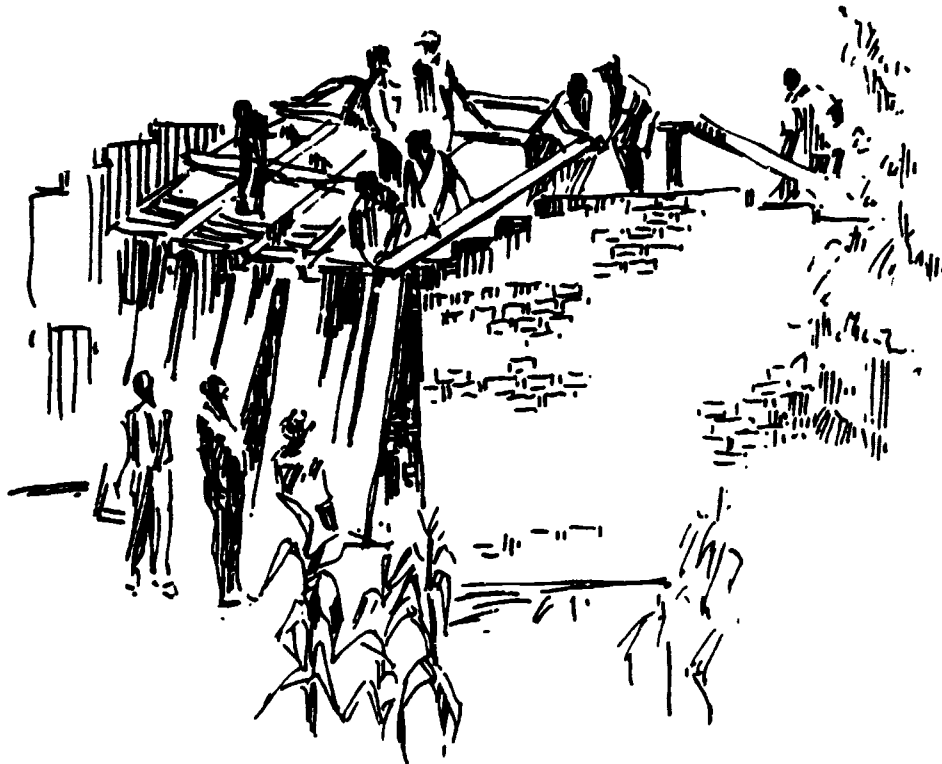
Timakonda \_\_\_\_\_ pamodzi.

kuphunzira  
kupita kuulendo  
kuvina  
etc.

Also state things you don't like to do together:

Sitimakonda \_\_\_\_\_ pamodzi/limodzi.

kudya  
kugwira ntchito  
etc.



KUMANGA NYUMBA

15.6 SUPPLEMENTARY READING

15.6.1

NYUMBA NDINE

By E.J. Chadza

Nyumba ndine, Nyumba ndine,  
Unati mzati.  
Onse aimira ine,  
Ine mzati wa ngwi!  
Nyumba ndine, Nyumba ndine,  
Unati mzati.

Nyumba ndife, Nyumba ndife,  
Linati phaso.  
Onse alindira ife,  
Ife denga la gwa!  
Nyumba ndife, Nyumba ndife,  
Linati phaso.

Nyumba ndife, Nyumba ndife,  
Zinati zipupa.  
Onse aonera ife,  
Ife zipupa za njo!  
Nyumba ndife, Nyumba ndife,  
Zinati zonse.

Nyumba ndani? Nyumba ndani?  
Zinati zonse.  
Tonse aposetsa ndani?  
Ife payekha zi!  
Nyumba ndani? Nyumba ndani?  
Zinati zonse.

Nyumba ndife, Nyumba ndife,  
Zinati zonse.  
Mtolu umodzi pomanga  
Tonse pamodzi ndi!  
Nyumba ndife, Nyumba ndife,  
Zinati zonse.

-ti 'say'  
-imira 'depend on'  
ngwi\* 'strength'  
-lindira 'wait for'  
gwa\* 'strength'  
zipupa (Cl. 7/8) 'walls'  
-poetsa 'excell'  
zi\* 'nothing'  
mtolo (3/4) 'bundle'  
ndi\* 'all'

\*These four words are called ideophones. Ideophones occur in many languages of the world, but seem to be especially common in African languages and particularly in Bantu languages, such as Chichewa. An ideophone is a word which 'sounds like its idea' (ideo-phone); that is, unlike with other words you can connect its sound with its sense. Ideophones usually function as adverbs; that is, they amplify the meanings of verbs or adjectives. Many of them answer the question 'how', expressing 'how' an action was done, 'how' intense some feature is. Their sense and use, then differs decidedly from the nouns which have related meanings. For example, mdima means 'darkness' but the ideophone bi answers the question 'how dark?' with a sense of 'very dark'. Here are some examples of how they are used:

*M'chipinda changa muli bi.*  
'In my room it's very dark.'

*Ndili gwa.*  
'I'm very fine (strong, firm).'

*Madzi atha phu.*  
'The water is finished completely. (all gone).'

*Mbale yanu ili fwa.*  
'Your plate is very full.'

## 15.6.2

### KAMANGIDWE KA CHIMBUDZI

By J.J. Chiwala Banda

Choyamba tipeze malo amene palibe miyala yambiri, chifukwa sitivutika pokumba. Popeza chimbudzi chimafunika kukumba kopitirira msinkhu was munthu kuopa kuti chingadzadze msanga. Kukula kwake muutali chikhale mapazi anayi ndi hafu; muufupi mapazi awiri ndi hafu kuti mukhale malo okwanira.

Tipita kutchire kukadula mitengo ya mtundu wa muwanga kaya yolimbirapo yoyala pamwamba. Mmene muli nyangalazi tiyikemo miyala ndikufotsera ndi dothi kenaka titsire ndi mtsiro ndikusalaza ndi nkulungo. Tisaiwale kusiya dzenje laling'ono loti tizidzakhlapo podzithandiza. Osalephera kukhala ndi chovundikira padzenje pachimbudzipo.

Tipitenso kutchire kukapeza mtanda, nsichi, nsungwi, phaso, tsekera, udzu ndi luzi kapena khonje. Tikumbe maenje mozunguliza chimbudzi chija ndipo tiyikemo nsichi zija. Nsungwi zija tizing'alule kuti tipanire nsichi zija pomanga ndi luzi lija pafupipafupi mkati. Kunja kwake tithire tsekera ndikupananso ndi nsungwi ndi kumata mkati ndi kunja; kenaka tikulungize zipupazo. Tisaiwale kusiya khomo.

Titenge mtanda ndi kuika pamwamba pa zipupazo motanthalika muutali wake, ndi kutenga phaso kumangiriraku mtandawo mozunguliza nyumba yonse, tipanenso ndi nsungwi phaso lija mozunguliza denga lonse ndipo tikatero tithire tsekera mozungulira denga lonse titapana ndi nsungwi. Tifolere denga lija ndi udzu kuwopetsa mvula ndi dzuwa. Pomaliza kwenikweni timangirire chitseko.

#### Vocabulary

-funika 'be important'  
msinkhu 'size'  
-opa 'be afraid'  
-dzadza 'fill'  
muutali 'length'  
muufupi 'width'  
tchire 'bush'  
-yala 'spread'  
nyangalazi 'gaps'  
-fotsera 'cover'  
mtsiro 'stone'

motanthalika 'crosswire'  
-salaza 'make smooth'  
nkulungo (9/10) 'a smoothing stone/  
osalephera 'Don't fail' stones  
chovundikira 'cover'  
mtanda 'beam'  
-ng'alula 'split'  
pafupipafupi 'closely'  
-thira 'layer'  
-folera 'thatch'

## 15.7 PROVERB

Discuss the following proverb, its imagery, and appropriateness:

*Mutu umodzi susenza denga.*

*-senza 'carry'*

(This proverb advises us not to try doing things alone; many difficult tasks demand a group effort in order to succeed. Just as one beam can not hold up a roof, one person can not do everything by him/herself.)

## 15.8 RIDDLES

Q. Ndamanga nyumba yanga yopanda khomo. Nchiyani?

A. Dzi:ra

Q. Ndamanga nyumba ya mzati umodzi. Nchiyani?

A. Bowa (mushroom)



NYUMBA YATHU

## REVIEW EXERCISES

### Lessons 11-15

**A.** Substitute the following nouns into the model question, making all necessary agreement changes. Then answer the question with the appropriate form of the modifier provided. Remember that there are five types of modifiers:

- 1) Number stems, *-ngati* 'how many/much' and *-ina* 'some, other,' take the AP.
- 2) Nouns, qualifiers, and possessive stems take the associative prefix (AP + 'a' of association).
- 3) Adjectival stems take a conjunctive double prefix (the associative form + the AP).
- 4) The verb stems *-tha* and *-pita* take the AP + the perfect T/A as a prefix.
- 5) Verbal modifiers take the verbal modifier prefix (associative prefix + the *ku-* of the infinitive).

Example:

Model Question: *Anatenga tebulo lotani?*  
'What kind of table did he/she bring?'

Noun/Modifier: *chakudya/-tentha*

New Question: *Anatenga chakudya chotani?*  
'What kind of food did he/she bring?'

Answer: *Anatenga chakudya chotentha.*  
'He/she brought some hot food.'

- |                      |                     |
|----------------------|---------------------|
| 1. kalata/-tali      | 6. ng'ombe/-kalamba |
| 2. galu/-muna        | 7. chipewa/-ng'ono  |
| 3. zingwe/-ina/-fupi | 8. khasu/-thyoka    |
| 4. madzi/-zizira     | 9. mipeni/-tsopano  |
| 5. mwana/-dwala      | 10. mabuku/-kulu    |

**B.** Change the following active sentences into passive ones. Remember that:

- 1) The PATIENT becomes the subject of the sentence.
- 2) The AGENT or 'DOER' (if there is one) is expressed as the object of *ndi* 'by'.
- 3) The active verb is made passive by adding to the verb root a harmonic vowel (*i* or *e*) + the passive suffix *-chw-* + a word final vowel (*-a* or *-e*).

Example:

*Amayiwa anagulitsa chimanga chonse.*  
'Those women sold all the maize.'

*Chimanga chonse chinagulitsidwa ndi amayiwa.*  
'All the maize was sold by those women.'

1. Abambo anga adzakonza njinga yanga.
2. Tinapeza mpeni watsopano pa msewupo.
3. Ndikupatsani nthochi yomaliza.
4. Mwanayo wamenya mwanayu.
5. Amaimba nyimbo ija bwino.
6. Amunawo akumanga nyumba za dothi.
7. Simumatseke mazenerawo.
8. Taona phunzira loyamba.
9. Ana anaona ngoziyo.
10. Ndidzamwa mowa wonse.

**C.** Answer the following questions.

Example:

*Mumakonda tebulo lotani?* 'What kind of table do you like?'

*Ndimakonda tebulo lalifupi.* 'I like a short table.'

1. Anagulira mpatso yani?
2. Ndani akugwira ntchito nanu?
3. M'dziko la pansi dziko laling'ono kupambana onse ndi liti?
4. Mukufuna madzi otani?
5. Anamenya mwana wa yani?
6. Muzichita chiyani masiku onse?
7. Munagula chingwe chiti?
8. M'Ameleka tawuni yaikulu kupambana onse ndi iti?
9. Anavutana ndi yani?
10. Munapatsidwa chiyani ndi abambo anu?

**D.** Complete the following sentences.

Example:

*Mukachedwa...*

*Mukachedwa, sindidzakudikirani.*  
'If you are late, I won't wait for you.'

1. Atawanvera...
2. Ndikadwala...
3. Musanamuone...
4. Akaiwala kubwera...
5. Nditalemba kalatazo...
6. Akadachenjera...
7. Chala chathyoka chifukwa...
8. Musanasewere mpira...
9. Anatipatsa zovalazo chifukwa...
10. Mukadapanda kugwa...



**E.** Make comparative sentences of the type 'bigger than.../more beautiful than...' Remember that:

*Sentence + kuposa + a reduced sentence  
(or kucambana)*

Example:

*mpando uru... -kulu...mpando uwo*

*Mpando uru ndi wakulu kuposa mpando uwo.  
'This chair is bigger than that chair.'*

1. nsalu iyi/-dula/nsalu iyo
2. ulimi/-vuta/uphunzitsi
3. Joni/-kalamba/inu
4. nthochi yanu/-ipa/yanga
5. Kuwerenga/-kondweretsa/kulemba
6. miyala iyo/-lemera/miyala iyi
7. atsikana/-chuluka/anayamata
8. ku Karonga/-tali/Lilongwe
9. Ukonde uwo, -tsopano/ukonde uwo
10. Mitengo iyo/-fupi/nyumba izo



**F.** Substitute the following nouns into the model question and then answer with the fluent usage form meaning 'with' (*na -*) + the demonstrative. Remember that:

- 1) The verb *-li ndi* 'have' is composed of *-li* 'be' + *ndi* 'with'.
- 2) *ndi* 'with' can form a contraction with the *-o* demonstrative.

Example:

Model: *Kodi muli ndi ndalama?*  
'Do you have any money?'

Substitution: *abwenzi*

New Model: *Kodi muli ndi abwenzi?*  
'Do you have any friends?'

Answer: *Inde, muli nawo.*  
'Yes, I have some.'

- |                        |                       |
|------------------------|-----------------------|
| 1. zovala zatsopano    | 6. mabuku okwanira    |
| 2. timipeni            | 7. mphasa yogonera    |
| 3. chitsime chachikulu | 8. phunzira loyamba   |
| 4. nkhokwe             | 9. mipando yochulukwa |
| 5. mkazi               | 10. ana ambiri        |

**G.** Use the appropriate form of the verb *-ona* 'see' in the following sentences.

Example:

*Ndikufuna \_\_\_\_\_ sukulu yatsopano.* → *Ndikufuna kuona sukulu yatsopano.*  
'I want to see the new school.'

- 1. Achibwe ndi achikondi \_\_\_\_\_ kumsika.
- 2. Bwenzi langa \_\_\_\_\_ kale nyanja ya Chilwa.
- 3. Mayi wokalamba uja \_\_\_\_\_ mbala usiku dzulo.
- 4. Muyenera \_\_\_\_\_ minda yathu.
- 5. Joni \_\_\_\_\_ m'galasimo.
- 6. Njoka yaikuluyo \_\_\_\_\_ ndi anthu ambiri.
- 7. Ndingathe \_\_\_\_\_ timbalameto.
- 8. Mukapita ku Blantyre m'mawa muno, \_\_\_\_\_ alendo a ku Ameleka.
- 9. Bwerani kuno. \_\_\_\_\_ anu!
- 10. Sitikonda \_\_\_\_\_ ngozi.

LESSON 16A

(PHUNZIRO LA KHUMI NDI CHISANU NDI CHIMODZI)

GRAMMAR

- 16.1 . . . . . NEW VOCABULARY  
16.2 . . . . . THE STATIVE VERB SUFFIX -K-  
16.3 . . . . . CONJUNCTIONS  
    16.3.1 . . . . . NGATI 'IF'  
    16.3.2 . . . . . NGAKHAL 'ALTHOUGH/EVEN IF'  
    16.3.3 . . . . . NGAKHALE . . . KAPENA 'WHETHER . . . OR . . .'  
16.4 . . . . . SUMMARY EXERCISES  
16.5 . . . . . GRAMMATICAL PATTERNS LEARNED

LESSON 16 A

(PHUNZIRO LA KHUMI NDI CHISANU NDI CHIMODZI)

16.1 NEW VOCABULARY

CLASS 6

mayeso 'exam/exams'

CLASSES 7/8

chambo 'a type of fish found in Lake Malawi'

CLASSES 9/10

njovu 'elephant/elephants'

ngozi 'accident/accidents'

VERBS

-thyola 'break'

-duka 'be cut'

-ng'amba 'tear'

-ng'ambika 'be torn'

-oneka 'be visible'

-dyeka 'be edible'

-pezeka 'be found'

-limika 'be grown'

-mweka 'be drinkable'

-soka 'sew'

VERB SUFFIX

-k- stative suffix'

CONJUNCTIONS

ngati 'if'

ngakhale 'even, even though, even if, although'

ngakhale...kapena... 'whether..or not, whether or not'

## 16.2 THE STATIVE SUFFIX -K-

We have already seen a passive verb form expressed by the -dw- suffix. In that form, the PATIENT (the person or thing acted upon) is the subject of the passive verb and the AGENT (the 'doer' of the action) may be expressed as the object of ndi 'with':

Ndege ina nedwa ndi ife. 'The plane was seen by us.'

There is another verb form which functions with a patient as the subject of the verb. It is called the stative and it is marked by the verbal suffix -k-. Whereas the passive suffix stresses the idea of action, the stative suffix stresses the idea of state. In fact, the stative has two aspects: it can express a state ('The bottle is broken.') or it can express the potential of a state ('The moon is visible'. That is, there is a potential of the moon being seen.) The formal subject of the sentence is the PATIENT and the AGENT ('doer') of the action is not expressed. This makes a stative verb different from a passive verb because remember that the agent may be optionally expressed with the passive suffix. Compare the following sentences:

Passive -dw-

Stative -k-

Mwezi unaonedwa ndi ife dzulo.

Mwezi unaoneka dzulo

'The moon was seen by us yesterday.' 'The moon was visible yesterday.'

The verb unaonedwa expresses the idea that the moon 'was seen' by someone ndi ife 'by us' indicates that agent. On the other hand, unaoneka only describes the situation or state of the moon 'being visible' without concern for an agent. There is the possibility that because 'the moon was visible', it 'was seen' by someone. But with the stative, 'by someone' is not relevant. All that is relevant is the state of the moon. Adverbial constructions indicating time may follow the stative verb, but not the AGENT nor are any objects of the verb possible.

To form the stative, the verb root will take the harmonic vowel -i- or -e- (according to the same rules as those for this vowel with the applied or passive suffixes) before adding the suffix -k- and final -e or -a:

Verb root	+ <u>-i-</u>	+ <u>-k-</u>	+ <u>-e</u>
	+ <u>-e-</u>	+ <u>-k-</u>	+ <u>-a</u>

### 1) Monosyllabic verbs:

-dya 'eat' -dy- + -e- + -k- + -a = -dyeka 'be edible'

### 2) Verbs of more than one syllable:

#### a) Verb roots whose vowel is -o- or -e-:

-ona 'see' -on- + -e- + -k- + -a = -oneka 'be visible'

-peza 'find' -pez- + -e- + -k- + -a = -pezeka 'be found'

b) Verb roots whose vowel is i, a, or u:

-lima 'grow' -lim- + -i- + -k- + -a = -limika 'be grown'

-ng'amba 'tear' -ng'amb- + -i- + -k- + -a = -ng'ambika 'be torn'

For some verbs ending with -la or -ra, those syllables are dropped before adding the -k- suffix:

-dula 'cut' -du- + -ka = -duka 'be cut'

-thyola 'break' -thyo- + -ka = -thyoka 'be broken'

Examples: Chambo chimapezeka m'nyanjamo.  
'Chambo is found in this lake.'

Phiri la Mulariye limaoneka masiku onse.  
'Mulariye is always visible.'

Mkono unathyoka chaka chatha.  
'My arm was broken last year.'

In the first two examples, the habitual T/A -ma- is used. This is a common T/A prefix used with the stative, probably because if something is in a state or could be potentially in a state (the two senses of the stative verb), there usually is a habitual aspect about it. The past T/A -na- also occurs often with stative verbs, with reference to a past state.'



## EXERCISES

A. Give the stative form of the following verbs:

-dya - -dyeka

1. -konda
2. -iŵala
3. -konza
4. -gulitsa
5. -gwira
6. -kwera
7. -mva
8. -thyola
9. -ŵerenga
10. -mwa

B. Substitute the following expressions into the model sentence, making all necessary agreement changes:

Example: Chimanga chimapezeka m'Malawi.

Model: 'Maize is found in Malawi.'

Substitute: Mtedza

New Model: Mtedza umapezeka m'Malawi.  
'Ground nuts are found in Malawi.'

1. Maluŵa
2. Njoka
3. Udzudzu
4. Nthochi
5. Tii
6. Chambo
7. Mbuzi
8. Mitengo
9. Zipatso zonse
10. Njovu

C. Answer the following questions with the stative verb form:

Example: Chimapezeka chiyani m'Malawi?  
'What's found in Malawi?'

Mikango imapezeka m'Malawi.  
'Lions are found in Malawi.'

1. Chimaoneka chiyani?
2. Chimaŵirengeka chiyani?
3. Chinathyoka chiyani?
4. Chimadyeka chiyani?
5. Chimalimika chiyani?
6. Chinaduka chiyani?
7. Chimamweka chiyani?
8. Chinaiŵalika chiyani?
9. Chinathyoka chiyani?
10. Chinang'ambika chiyani?

D. Make true and false statements using verbs containing the stative suffix -k- about the classroom or any shared information. If the statement is true, say Inde 'yes'; if it is false, say Iyayi 'No' and correct it:

Udzu umadyeka.  
'Grass is edible.'

Iyayi, chimanga chimadyeka.  
'No, maize is edible.'



## 16.3 CONJUNCTIONS

You have already learned some conjunctions which tie together different parts of a sentence. Ndi and ndipo meaning 'and' link coordinate parts of a sentence:

Ndidzadya chipatso ndi buledi.  
'I'll eat fruit and bread.'

Anagula buku lija dzulo, ndipo aliwerenga lero.  
'He bought the book yesterday, and he has read it today.'

Koma 'but' connects dissimilar or contradictory parts of a sentence:

Ndimakonda nsomba, koma sindikufuna tsopano.  
'I like fish but I don't want any now.'

And chifukwa states the cause or reason for a state or action:

Chifukwa chiyani munamumenya?  
'Why did you hit him?'

Ndinamumenya chifukwa anaba mabuku anga.  
'I hit him because he stole my books.'

Some additional conjunctions that we'll look at are: ngati 'if', ngakhale 'although', ngakhale..kapena.. 'whether or not'. All of these occur in subordinate clauses which never can be complete sentences on their own: they always occur as appendages of main clauses.

### 16.3.1 NGATI 'IF'

You already learned another expression meaning 'if/when': the verbal prefix -ka-:

Akabwera, adzakuthandizani.  
'If he comes, he'll help you.'

Ngati can be used to convey the same sense of 'if'. The difference is that ngati can be used to precede a verb with any T/A prefix (not -ka-) in the subordinate 'if' clause:

Ngati AP + T/A + verb stem, Main Clause

Ngati adzabwera, adzakuthandizani.  
'If he comes, he'll help you.'

Ngati introduces a condition in a subordinate clause ('if he comes') whose appropriate result ('he will help you') is given in the main clause. Therefore, the subordinate ngati clause states the condition and the main clause states the result.

The ngati clause may come at the beginning or at the end of the sentences:

(result)                      (condition)  
Ndidzapita, ngati mudzancoipatsa ndalama.  
'I'll go if you give me the money.'

(condition)                      (result)  
Ngati mvula igwa, sitidzasewera mpira.  
'If it rains, we won't play.'

Other examples:

Ngati sabwera posachedwa, ndichoka.  
'If he doesn't come soon, I'll leave.'

Ndidzakonda ngati mudzandigwirira ntchito.  
'I'll be happy if you will work for me.'



## EXERCISES

### A. Answer the following questions:

Mudzachita chiyani ngati anzanu afuna kuchoka?  
'What'll you do if your friends want to leave?'

Ndichokanso ngati anzanga afuna kuchoka.  
'I'll leave too if my friends want to leave.'

1. Mudzachita chiyani ngati njinga yathyoka?
2. Mudzachita chiyani ngati sabwera?
3. Ndani adzayendetsa ngati mungathe kukonza galimoto yathu?
4. Mudzaphika chiyani ngati anzanu afika?
5. Mudzachita chiyani ngati inu mulibe ndalama?
6. Mudzachita chiyani ngati simungathe kunyamula tebulolo?
7. Mudzapita kuti ngati malaya ang'ambika?
8. Mudzachita chiyani ngati mphunzitsi wanu sabwera m'kalasi?
9. Mudzapita kuti ngati mukufuna kubwereka mabuku?
10. Mudzachita chiyani ngati mudzapita ku Blantyre?

### B. Complete these sentences:

Example: Anaitengera chipatso chija ndipo.../  
Anaitengera chipatso chija ndipo tinachidya.  
'They brought us the fruit and we ate it.'

1. Ndachedwa chifukwa...
2. Anamaliza ntchitoyi ndipo ...
3. Ndikumukonda koma ...
4. Alimiwo analima mtedza ndi...
5. Tingathe kukhoza ngati...
6. Sitinadziwa chifukwa...
7. Anaba ndalama zanga ndi...
8. Anachita ngozi koma...
9. Ndikupangirani tebulo ngati...
10. Ndinaŵerenga buku la Chicheŵalo koma...

### 16.3.2 NGAKHALE 'ALTHOUGH', 'EVEN IF'

Ngakhale introduces a circumstance which leads to an 'unexpected' result expressed in the main clause:

<u>Circumstance</u>	<u>Result</u>
'Although I fed the dog,	it bit me.'

Ngakhale is used similarly to ngati, introducing a subordinate clause that may either come at the beginning of the sentence or at the end:

Ngakhale anadwala, anapita kuntchito.  
'Although he was sick, he went to work.'

Ndikuthandizani ngakhale ndatopa.  
'I'll help you although I'm tired.'

Ngakhale timakondana, sindidzakukwatira.  
'Although we like each other, I won't marry you.'

An additional meaning of ngakhale is 'even if':

Ngakhale chipatso ndi choipa, ndichidya.  
'Even if the fruit is bad, I'll eat it.'

Ndivina ngakhale palibe nyimbo.  
'I dance even if there is no music.'

### 16.3.3 NGAKHALE....KAPENA 'WHETHER OR NOT'

This construction indicates that something will occur without any condition (e.g. 'I study whether or not I am well.) Ngakhale introduces the conditional subordinate clause whose verb is in the subjunctive form in -e):

Ndipita ngakhale mvula igwe kapena ayi.

or

Ndipita ngakhale mvula igwe kapena isagwe.  
'I'll go whether it rains/should rain or not (shouldn't rain)

Note: Ndipita is the main clause. The Ngakhale ... kapena clause can't stand on its own as a sentence.

Following kapena, there is the choice of merely using ayi 'not' (short for iyayi) or the negative of the subjunctive verb of the clause (igwe-isagwe).

Other examples:

Ndimadya ngakhale ndikhale ndi njala kapena ayi.  
'I eat whether or not I'm hungry.'

Amaphunzira ngakhale ndikhale ndi mayeso kapena ayi.  
'He studies whether or not he has an exam.'

## EXERCISES

- A. Change the following sentences from ngati 'if' statements to ngakhale... kapena.. 'whether or not' statements.

Example: Ndidzakuthandiza ngati mundipatsa ndalama,  
'I'll help you if you give me some money.'

Ndidzakuthandiza ngakhale mundipatse ndalama kapena ayi.'  
'I'll help you whether or not you give me money.'

1. Tidzachoka ngati afuna kuchoka.
2. Adzaimba ngati timfunsa.
3. Tingathe kukhoza ngati tidzalimbikira kuwerenga.
4. Ndikupangirani tebulo ngati mudzagula matabwa okwanira.
5. Adzapita ku Blantyre ngati apeza galimoto.
6. Amaphika zakudya zambiri ngati pali alendo.
7. Ndikufuna kuvala malayawo ngati mwasoka.
8. Amandikonda ngati ndili ndi ndalama.
9. Tidzadikira ngati simudzachedwa.
10. Ndimawerenga ngati ndili ndi nthawi.

- B. Complete the following statements:

Example: Sir. inamvetse ngakhale  
Sindinamvetse ngakhale ndinawerenga, hunziro lija.  
'I didn't understand although I read the lesson.'

1. Ndimagwira ntchito tsiku lili lonse ngakhale...kapena...
2. Ndinachita ngozi ngakhale...
3. Munthuyo amaba ngakhale...kapena...
4. Ndimakonda fodya ngakhale...
5. Amayi anga amandilemba kalata ngakhale...kapena...
6. Tivutana ngakhale...
7. Anavala malaya okongola ngakhale...
8. Amamwa mowa ngakhale...kapena...
9. Tinachedwa ngakhale...
10. Ndingathe kuimba bwino ngakhale...

C. Join the following sentences with either of the conjunctions ngati 'if' or ngakhale 'although':

Example: Akuuzani \_\_\_\_\_ mumfunsa.  
Akuuzani ngati \_\_\_\_\_ mumfunsa.  
'He will tell you if you ask him.'

1. Ndidya nsomba \_\_\_\_\_ sindizikonda.
2. Mudzatopa \_\_\_\_\_ simumwa khofi.
3. Anagula zovala zatsopano \_\_\_\_\_ anali ndi zokwanira.
4. Sipadzakhala msonkhano \_\_\_\_\_ sadzabwera mawa.
5. \_\_\_\_\_ achedwa, sitiwadikira.
6. \_\_\_\_\_ ndikudziwa kuphika bwino, ndalembe khuki.
7. Ndingathe kuyamba ntchito yanga \_\_\_\_\_ mudula chingwe ichi.
8. Afuna galimoto yatsopano \_\_\_\_\_ alibe ndalama.
9. \_\_\_\_\_ mukonza njinga yanga, ndikondwa.
10. Ndikonda nyimboyo \_\_\_\_\_ sindimva mawuwo.

## 16.5

## SUMMARY EXERCISES

A. Answer the model question with the vocabulary provided:

Example:

Model Question: Chimaoneka chiyani kuchokera kuno?  
'What is visible from here?'

Answer: (nyanja ya Chilwa) - Nyanja ya Chilwa imaoneka kuchokera kuno.  
'Lake Chilwa is visible from here.'

1. mitengo yaitali
2. Phiri la Mulanje
3. nyumba zambiri
4. galimoto yatsopano yanu
5. ulalo waukulu uja
6. minda yawo
7. mwezi
8. sukulu yathu
9. alendo aja
10. kwathu

(Continue providing your own examples of 'things/people' that are visible.)

B. Change the following sentences into ones that have verbs with the stative suffix -k-:

Example: Ndinathyola mwendo wa tebulolo. - Mwendo wa tebulolo unathyoka.  
'I broke the leg of the table. 'The leg of the table was broken.'

1. Amalima chimanga kuno.
2. Timaona chipatala kuchokera kuno.
3. Mwang'amba mala anga.
4. Anadûla chingwe ichi.
5. Adya nsîma iyo.
6. Anapeza njoka pafupi ndi nyumbazo.
7. Amagulitsa mankhwala kumsika.
8. Amakonza njinga pasitolopo.
9. Amamwa mowa wambiri.
10. Anaiwala dzina lanu.

C. Complete the following sentences with an appropriate clause:

Example: \_\_\_\_\_ ngakhale ndi chovuta. -Ndikukonda Chicheŵa ngakhale ndi chovuta. 'I like Chicheŵa although it is difficult.'

1. \_\_\_\_\_ ngakhale ndinu wolemera kapena ayi.
2. \_\_\_\_\_ ngati abwera.
3. \_\_\_\_\_ ngakhale ndi zophika kapena ayi.
4. \_\_\_\_\_ ngati ndi patali.
5. \_\_\_\_\_ ngakhale ndi chodula kapena ayi.
6. \_\_\_\_\_ ngakhale anadwala.
7. \_\_\_\_\_ ngakhale sadzafika posachedwa.
8. \_\_\_\_\_ ngati mukumbuka.
9. \_\_\_\_\_ ngakhale simukudziŵa kuphika.
10. \_\_\_\_\_ ngati mudzandithandiza.

D. Substitute the following verbs into the 'whether or not' (ngakhale/kapena) portion of the model sentence:

Example:

Model: Adzabwera ngakhale adwale kapena asadwale.  
'He will come whether he is sick or not.'

Substitution: -phunzira

New Model: Adzabwera ngakhale aphunzire kapena asaphunzire.  
'He'll come whether he studies or not.'

1. -dya
2. -gwira ntchito
3. -mwa moŵa
4. -li ndi nthawi
5. -mva Chicheŵa
6. -gona
7. -seŵera
8. -thandiza
9. -lemba
10. -topa



16.5

GRAMMATICAL PATTERNS LEARNED

The Stative Suffix -K-

'The moon was visible.'

(Noun)	AP	+	T/A	+	verb root	+	-i- -e-	+	-k-	+	vowel suffix	
Mwezi	u-		-na-		-on-		-e-		-k-		-a	Mwezi unaoneka

Conjunctions

Ngati 'if'

'If you come, I'll wait for you.'

Ngati	AP	+	T/A	+	verb root	+	vowel suffix	Main Clause			
Ngati	mu-		∅		-bwer-		-a	ndikudikira			
Ngati mubwera, ndikudikira.											

Ngakhale 'although, even if'

'Although he was tired, he helped us.'

Ngakhale	AP	+	T/A	+	verb root	+	vowel suffix				
Ngakhale	a-		-na-		-top-		-a	anatithandiza			
Ngakhale anatopa, anatithandiza.											

Ngakhale...kapena 'whether or not'

'We will go whether he comes or not.'

Main Clause	ngakhale	AP	+	T/A	+	verb root	+	vowel suffix	kapena	ayi
tidzapita	ngakhale	a-		∅		-bwer		-e	kapena	ayi
Tidzapita ngakhale abwere kapena ayi.										

LESSON 16B

(PHUNZIRO LA KHUMI NDI CHISANU NDI CHIMODZI)

COMMUNICATION/CULTURE

- 16.1 NJINGA YOTHYOKA
- 16.2 VOCABULARY NOTES
- 16.3 USAGE NOTES
  - 16.3.1 -TANI 'DO/SAY WHAT?'
  - 16.3.2 NOUN FORMATION WITH THE VERBAL MODIFIER PREFIX
- 16.4 CULTURAL NOTES
  - 16.4.1 BICYCLES
  - 16.4.2 BICYCLE REPAIR
- 16.5 EXERCISES
- 16.6 SUPPLEMENTARY READING

## LESSON 16 B

(PHUNZIRO LA KHUMI NDI CHISANU NDI CHIMODZI)

### 16.1 NJINGA YOTHYOKA

- Mwamuna: Moni máyi.  
Kathy: Moni bambo.  
Mwamuna: Muli bwánji?  
Kathy: Ndili bwino. Nanga inu?  
Mwamuna: Ndili bwinónso. Zíkomo.  
Kódí yatáni njínga?  
Kathy: Njínga yáónóngéka.  
Mwamuna: Pepáni. Chináónéka nchiyáni?  
Kathy: Ndachita ngozi.  
Ndagwá m'dzénje chifukwá chá galimóto.  
Mwamuna: Kodí mwavúlala?  
Kathy: Íyayi, síndínávúlale kwámbíri,  
koma déresi lang'ámbíka.  
Kodí ókonza njínga alíko kúno?  
Mwamuna: Índé alíko.  
Bwerani, ndikusonyézéni.  
Kathy: Zíkomo kwámbíri.

### 16.2 VOCABULARY NOTES

Kodí yatani njinga 'What's the matter with your bicycle?'

? /do what/bicycle

-onongeka 'he damaged'

-dzenje (maenje) Cl. 5/6 -'hole/holes'

-vulala 'be hurt'

-ng'ambika 'be torn'

-okonza njinga 'bicycle repairmen'

those fixing/bikes

-sonya 'point/show'

### 16.3 USAGE NOTES

#### 16.3.1 -TANI 'DO/SAY WHAT?'

We first encountered -tani as a question word meaning 'what sort of':

Noun	VMP + <u>-tani</u>	
buku lo-	-tani	= buku lotani 'What sort of book?'

-tani can also be used as a verb, ('do what/say what/') taking an AP and T/A in a question:

Mukutani? 'What are you doing?'  
 (Mukutani may be contracted to Motani? Mu + Ku = mo).

In the dialogue, there was the question:

Kodi yatani njinga? 'What's the matter with the bicycle?'

The question literally means 'What has the bike done?' with the implication that 'something has happened to the bicycle'.

Some further examples:

Mukutani? 'What are you doing?'  
 Ndikuwerenga bukuli? 'I'm reading this book.'  
 Kodi yatani njinga? 'What's the matter with the bike?'  
 Njinga yaonongeka. 'The bicycle is damaged.'

#### 16.3.2 NOUN FORMATION WITH THE VERBAL MODIFIER PREFIX

To say 'a person (who) fixes bicycles', we would normally take the noun munthu 'person' and follow it by the verbal modifier prefix wo- + the verb stem -konza 'repair/fix':

munthu wokonza njinga 'a person fixing bicycles'

However, munthu may be deleted, leaving wokonza njinga to mean the 'one (person) fixing bicycles'. Even though munthu is absent, its presence is implied by the Class 1 VMP wo- (wa- + ku- = wo-). Similarly, the word okonza njinga would mean 'people fixing bikes' with the Class 2 verbal modifier prefix o- (a- + ku- = o-), referring to the plural subject anthu.

Therefore Class 1 and 2 VMPs wo- and o- can be used to create 'people' nouns from many verb stems. We have already seen wophunzira which refers

to (munthu) wophunzira 'a person who studies' or 'a student'.

Other examples:

verb		
<u>-dwala</u>	'be sick'	<u>wodwala</u> 'a sick person' / <u>odwala</u> 'sick people'
<u>-phika</u>	'cook'	<u>wophika</u> 'cook' / <u>ophika</u> 'cooks' (one who cooks) (ones who cook)

Monosyllabic verbs do not merge their associative forms with the ku- of the infinitive:

<u>-ba</u>	'steal'	<u>wakuba</u>	'thief' / <u>akuba</u>	'thieves'
------------	---------	---------------	------------------------	-----------

Anagwira wakuba mumsika.  
'They caught the thief in the market.'

Wophika anakonza nsomba zambiri.  
'The cook prepared a lot of fish.'

## 16.4 CULTURAL NOTES

### 16.4.1 BICYCLES

For those who can afford them, bicycles are a useful and efficient form of short distance transportation. With bus service limited and automobiles priced out of reach, the only real alternative to walking everywhere is cycling.

Bicycle repairs are often simple enough to be done by the owner. As much as bicycles are used for transporting people, they are also for transporting goods. It is sometimes astounding to see the size and variety of things carried on the back of a bicycle: pigs, chickens, baskets, pots, clothing, and all manner of farm produce. Bicycles are therefore work vehicles more than recreational ones.

### 16.4.2 BICYCLE REPAIR

Keeping a bicycle in good working order is somewhat of a challenge. While there is no problem riding on the paved roads that exist, cyclists often have to travel on roads of rock and dirt. There the risk of punctures and of damage by rocks is high. Meeting domestic animals (pigs, chickens, goats, ducks) and other larger vehicles on the road also is a hazard for the cyclist.

Knowledge of basic proper care of the bicycle is a first step. Also being able to fix a flat tire will save you hours of waiting or pushing your bicycle to the nearest town. In the case where you do need the help of a mechanic, you may find them only in larger towns where the number of bicycles would give enough business to a bicycle mechanic. Still, many garages and gas stations have mechanics who are capable of working on bicycles as a side business, but garages are few and far between outside of towns.

The following dialogue is a typical encounter between a mechanic and someone whose bicycle is in need of repair.

KWA WOKONZA NJINGA

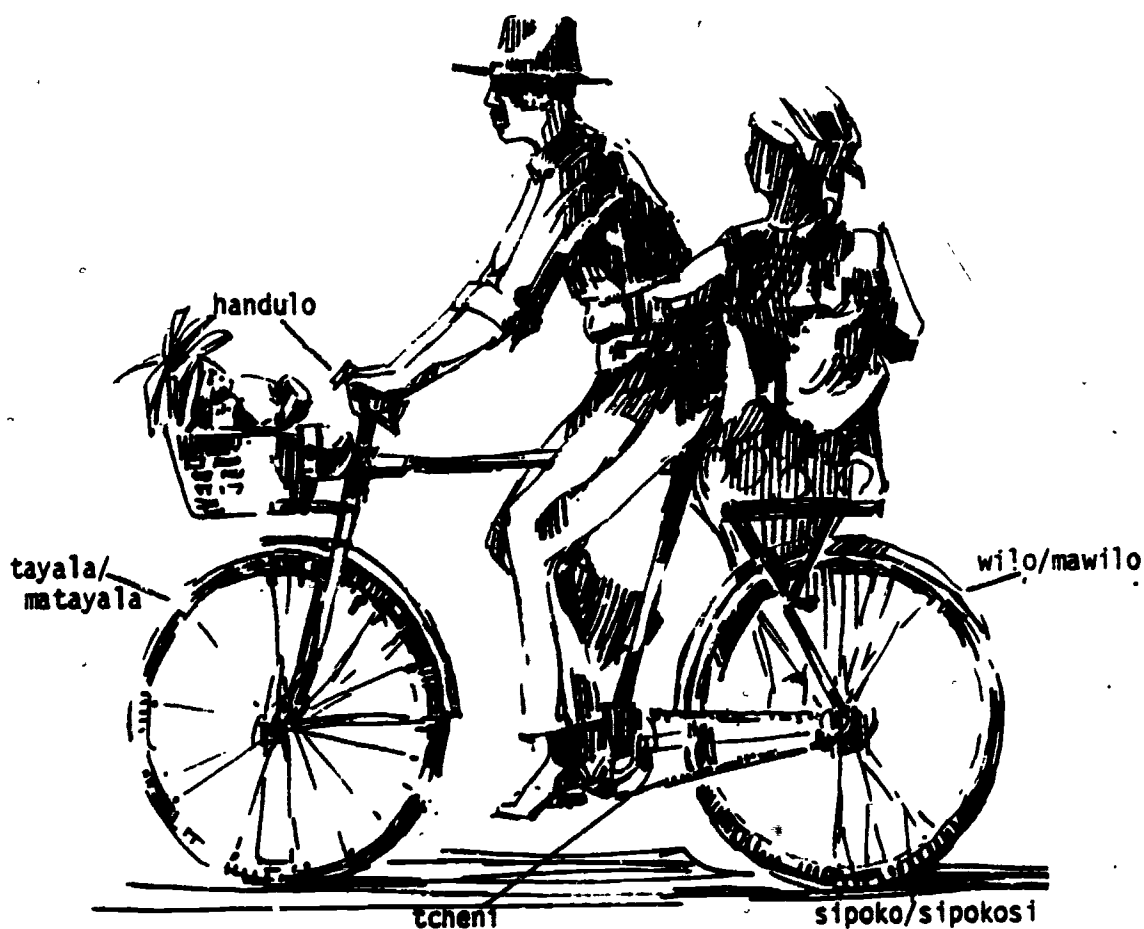
- Kathy: Odi!  
Wokonza: Eee, Afike  
Moni máyi. Muli bwánji?  
Kathy: Ndilipo. Kaya inu?  
Wokonza: Ndilipónso. Zíkomo.  
Chovúta nchíyáni?  
Kathy: Síndídzíwa. Tayala likukhúla 'Khwe, khwe, khwe'  
Wokonza: Chábwino. Ndíóne.  
Kathy: Ndi ndalámá zingáti?  
Wokonza: Múndipátsé 75 tambala basi.  
Kathy: Chábwino. Múmalíza ntháwí yánji?  
Wokonza: Ndimalíza posachédwa.  
Kathy: Chábwino. Ndiyembékeza.

chovuta (7/8) 'problem'

tayala (5/6) 'tire'

'khwe, khwe, khwe' 'an ideophone (a sound which conveys an idea) describing the sound of the bicycle wire scraping.

-yembekeza 'wait'



NJINGA YA KAPALASA

ADDITIONAL VOCABULARY/EXPRESSIONS

Ndagunda galu. 'I bumped into a dog.'

-gunda 'bump'

Tayala laphulika. 'The tire has burst. (is flat.)

-phulika 'burst'

Tcheni lalyuka 'The chain has broken.'

njinga ya moto 'motor bike'  
bike of fire

buleki/mabuleki (5/6) 'brake/brakes'

phedulo/mapedulo (5/6) 'pedal/pedals'

## 16.5 EXERCISES

### 16.5.1 KODI YATANI NJINGA? 'What's the matter with the bicycle?'

Practice the pattern 'what's the matter with....' by asking and answering questions in the following form:

(Kodi + AP + -a- + -tani + .oun?)

1st student: Kodi \_\_\_\_\_ -tani \_\_\_\_\_?

ya	njinga
ya	galimoto
wa	mwendo
cha	chala
a	malaya
etc.	

2nd student: \_\_\_\_\_

Njinga yaonongeka 'The bicycle is damaged.'

Mwendo wanga wathyoka. 'My leg is broken.'

etc.

### 16.5.2 CHINAONEKA NCHIYANI? 'What happened?'

Create mini-situations which will provoke the question 'what happened?' Feign crying, laughing, showing anger, looking sick or tired, appearing hurt in some part of the body.

1st student: Chinaoneka nchiyani?

2nd student: \_\_\_\_\_

Ndagwa pansf.

Zinthu zanga zonse zinabedwa.

etc.



### 16.5.3 CHQVUTA NCHIYANI? 'What's the problem?'

Practice this pattern by asking each other what the problem is (with your bicycle, or other items). Answer by specifying the nature of the problem.

1st student: Chovuta nchiyani? 'What's the problem?'

2nd student: \_\_\_\_\_

Tcheni laduka. 'The chain is broken.'

Sindidziwa. 'I don't know.'

Mpandowu wathyoka. 'This chair is broken.'

etc.

### 16.5.4 OKONZA NJINGA 'bicycle repairman'

Practice making nouns referring to people from the verbal modifier prefix + a verb stem. The first student should tell what the person does Amakonza njinga. 'He fixes bikes.', and the second student should tell who he is: Ndiye wokonza njinga. 'He's a bicycle repairman.'

1st student: Amagulitsa zinthuzo. 2nd student: Ndiye wogulitsa.

-phunzira

-ba

-phika

-imba

etc.

### 16.5.5 THE DIALOGUES

Create some dialogues based on the two presented in this lesson. They should be between a cyclist in need of assistance and a passerby and between a cyclist and a mechanic. Vary the structures and situations (the type of problem, the cause, possibility of being repaired, cost, time.) Use an actual bicycle as a prop to help you explain.

## 16.6 SUPPLEMENTARY READING

Read the following page of rules and regulations governing the use of bicycles. Ask your teacher for any explanations of vocabulary or rules.

### MALAMULO APADERA \*

#### KWA ANTHU OKHAWO OKWERA NJINGA-YA MULALU

73. Yang'anani m'mbuyo ngati mukufuna kupereka siginolo, kunyamuka kudula njira ina, kuchita chikhwathu kapena kutembenuka.
74. Ngati mwapatsidwa malo oyendetsamo njinga agwiritseni ntchito.
75. Yendani mondondoza ngati muyenera kutero kapena pamene galimoto likufuna kukupitani. Musayende limodzi anthu woposa awiri.
76. Yendani kumanzere kwa mseu ndipo osapita-pita mkati mwa mseu.
77. Musanyamule wina kapena kanthu panjinga yanu pamene mukudziwa kuti kuyendetsa bwino simutha. Musanyamule akatundu mmanja kapena mkhwapa mwanu.
78. Musagwirire kugalimoto kapena wanjinga wina.
79. Musayendetse kumbuyo kwa galimoto ikuyenda.
80. Dzutsani mutu wanu ndipo penyani pamseu. Musayang'ane uku ndi uko ngati mwamva galimoto likubwere kumbuyo kwanu chifukwa mwina mungajejeme ndi kuphula ngozi.

### EXTRA RULES

#### FOR PEDAL CYCLISTS ONLY

73. Glance behind you before you signal, move off, change course, overtake or turn.
74. If there is a cycle track, use it.
75. Ride in single file when road or traffic conditions require it and whenever being overtaken by a motor vehicle. NEVER RIDE MORE THAN TWO ABREAST.
76. Ride well to the left of the road. Do not weave in and out of traffic.
77. Never carry anyone or anything that may interfere with your proper control of the machine. Do not carry parcels in your hand or under your arm.
78. Do not hold on to another vehicle or another cyclist.
79. Do not ride close behind a moving vehicle.
80. Keep your head up and your eyes on the road. Do not look round if you hear a vehicle approaching you from behind: you may swerve and cause an accident.

\*from pages 24-25 of Malamu's a pa Msewu and pages 25-26 of The Highway Code printed by the Government Printer, Zomba, Malawi

LESSON 17A

(PHUNZIRO LA KHUMI NDI CHISANU NDI CHIŴIRI)

GRAMMAR

17.1	NEW VOCABULARY
17.2	<u>KUTI</u>
17.2.1	VERB: 'SAY'
17.2.2	CONJUNCTION 'THAT'
17.2.3	CONJUNCTION 'SO THAT/IN ORDER THAT'
17.3	'SINCE'
17.3.1	<u>KUCHOKERA/KUYAMBIRA</u> A TIME EXPRESSION
17.3.2	VERB: PRESENT PERFECT PROGRESSIVE
17.3.3	<u>CHI-....-RE</u> (A TIME DESCRIPTION)
17.4	'HOW LONG?'
17.5	SUMMARY EXERCISES
17.6	GRAMMATICAL PATTERNS LEARNED

## LESSON 17 A

(PHUNZIRO LA KHUMI NDI CHISANU NDI CHIWIIRI)

### 17.1 NEW VOCABULARY

#### CLASS 7

chifikire 'since arriving'

chimwalire 'since dying'

chichokere 'since leaving'

chidyere 'since eating'

chisoni 'sadness'

#### VERBS

-yankha 'answer'

-nena 'say'

-uza 'tell'

-funsa 'ask'

-pempha 'beg'

-itana 'invite, call'

-ti 'say'

-ganiza 'think'

-uzidwa 'be told'

-vutika 'be troubled'

-dzuka 'get up'

-wawa 'hurt'

#### TIME EXPRESSIONS

lolembe 'Monday'

koloko 'o'clock'

Juni 'June'

hafu 'half'

pasiti 'past'

faifi 'five'

teni 'ten'

maola 'hours'

Malichi 'March'

## QUESTION WORDS

nthaŵi yotani 'how long?'

### 17.2 KUTI

Kuti is a versatile word which can function as a verb and as various conjunctions. Used as a verb, kuti means 'to say'; as a conjunction, it means either 'that' or 'so that/in order that'.

#### 17.2.1 VERB: 'SAY'

The verb stem -ti (like the verb -li 'be') is irregular since it does not end in the final vowel suffixes -a or -e as other verbs do; however, -ti does take both an AP and a T/A in its assembly pattern:

AP +	T/A +	-ti	
Ndi-	-na-	-ti	= Ndinati 'I said'
A-	-ku-	-ti	= Akuti 'he is saying'

-ti is frequently used to introduce a direct quotation:

Anati, "ndidzathandiza." - He said, "I'll help."

Mukachoka, mumati: "Ndapita, tsalani bwino."

When you leave, you must say, "I'm going, stay well."

Aphunzitsi anafunsa anati, "Ndani aŵerenga tsopano?"

The teacher asked: "Who will read now?"

In the last example, the verb -ti follows another verb -funsa 'ask' so the sentence has the literal meaning: 'The teacher asked she said 'Who will read now?'

-ti can appear in similar constructions after -yankha 'answer' and -nena 'say' and other verbs involving speaking:

Ndinayankha ndinati, "Iyayi, simungathe kulowa muno."

I answered saying: "No you can't enter in here."

Depending on the content, the sense of -ti can be to introduce indirect or 'reported' speech (instead of a direct quotation):

Direct

He said: "I'll go."  
Anati: "ndidzapita."

Indirect

He said he will go.  
Anati adzapita.

In the examples, the -ti verb is immediately followed by both direct and indirect speech:

Other examples:

Ndimati ndili ndi nthaŵi yokwanira.  
'I usually-say I have enough time.'

Akuti sadzakwatire.  
'He's saying he won't marry.'



## EXERCISES

A. Ask questions, making the following substitutions into the model question. Then give an appropriate answer:

Example: \_\_\_\_\_

Model: Mumati chiyani mukachoka?  
'If you leave, what do you say?'

Substitution: -ona bwenzi lanu

New Model: Mumati chiyani mukaona bwenzi lanu?  
'If you see your friend, what do you say?'

Answer: Mukaona bwenzi lanu, mumati 'Moni' basi.  
'If you see your friend, you just say 'hello.'

1. -ona m'amuna wakalamba
2. -ona mayi wokalamba
3. -ona munthu m'mawa
4. -ona munthu madzulo
5. -vuta munthu wina
6. -fika panyumba ya munthu wina
7. -funa kudziwa mtengo
8. -choka nyumba ya munthu wina
9. -thokoza munthu wina
10. -pita kumbuyo kwa munthu wina

B. Answer the model question with a form of the verb -ti followed by an indirect clause using the verbs provided below:

Example: Anati chiyani?  
-pita Anati adzapita. 'He said he will go.'

1. -ngathe kukwera mitengo
2. -mva bwino
3. -lankhula pang'ono
4. -werenga bukulo
5. -bwera posachedwa
6. -imba nyimboyo
7. -gwira ntchito usiku uno.
8. -peza kagalu
9. -dwala
10. -dziwa anawo

### 17.2.2 KUTI 'THAT'

Kuti also can be used to link together parts of a sentence . In one sense it can mean 'that' as in the sentence:

Ndinamva kuti mumadwala. 'I heard that you were sick.'

The kuti clause (subject + verb) acts as an object of the main verb: 'What did you hear? 'I heard That you were sick.

Other examples:

Ndinaiwala kuti palibe mkaka. 'I forgot that there's no milk.'

Takondwa kuti mungathe kubwera. 'We are happy that you can come.'

Analembe kuti amayi ake anamwalira. 'He wrote that his mother died.'

When the kuti clause is preceded by verbs expressing wishes or commands (such as -funa 'want', -uza 'tell', -funsa 'ask', -pempha 'beg') a subjunctive verb form is required after kuti. Whereas in English we might say, 'I asked him to go.', in Chicheŵa you would have to say, 'I asked that he go' with 'go' being in the subjunctive.

Earlier we saw that the subjunctive form of the verb conveys a request. Think of kuti + the subjunctive as an indirect request.

The basic form of a sentence with verbs of requesting such as -funa is:

Main Verb in Immediate Future		Subordinate Verb in Subjunctive	
AP + Ø T/A + funa	kuti	AP + Ø T/A + V. Root + -e	
Ndi-	funa	a- -pit- e = Ndikufuna kuti apite.	
'I'	'want'	'that'	'he/she should go'='I want him/her to go'

Another example is:

Afuna kuti tidye. 'He wants us to eat' (literally he wants that we should eat.)

The other verbs -uza, -funsa, and -pempha take an object prefix corresponding to the subject of the kuti clause (e.g. 'I asked him that he should go.)

AP + T/A + OP +	Subjunctive Verb form
-funsa (kuti)	(AP + root + -e)
-uza	
-pempha	

Ndinamufunsa (kuti) apite. 'I asked him to go.'  
(I asked him that he should go.)

Tinawauza (kuti) agone. 'We told them to sleep.'

Mudzamupempha (kuti) akhale. 'You'll beg her to stay.'



Kuti in the preceding three sentences is in parenthesis since it is optional when followed by a subjunctive verb:

Tinakuuzani musawerenge bukuli.  
'We told you not to read this book.'

or

'Tinakuuzani kuti musawerenge bukuli.

There is no difference in meaning between the two sentences.

\*Remember that a subjunctive verb forms its negative with the prefix -sa-:  
muwerenge 'you should read' - musawerenge 'you shouldn't read.'

## EXERCISES

A. Substitute the following verbs into the main clause of the model sentence:

Example:

Model: Ndinamva kuti panalibe msonkhano.  
'I heard that there wasn't a meeting.'

Substitution: -ganiza

New Model: Ndinaganiza kuti panalibe msonkhano.  
'I thought that there wasn't a meeting.'

1. -kumbuka
2. -lemba
3. -werenga
4. -uzidwa
5. -kondwa
6. -iwala
7. -vutika
8. -mvetsa
9. -nena
10. -mva

B. Complete the following model sentence with the subjunctive form of the verb in parenthesis:

Example:

Model: Anandiiza kuti....'He told me that....'

Substitution: (-dya)

New Model: Anandiiza kuti ndidyē. 'He told me to eat.'

1. (-gwira ntchito)
2. (-bwera)
3. (-phunzira)
4. (-tenga ndalamazo)
5. (-mvera aphunzitsi anga)
6. (-mwa madzi)
7. (-lemba kalata zambiri)
8. (-konza njinga yake)
9. (-fulumira)
10. (-dikira pang'ono)

C. Using the verbs in the preceding exercise, answer the following model question with kuti + the subjunctive form of the verb.

Example: Mufuna chiyani? 'What do you want?'  
(-dya)

Ndifuna kuti adye. 'I want him to eat.'

### 17.2.3 KUTI 'SO THAT'

Kuti can also be a conjunction meaning 'so that/in order that'. It introduces a clause which gives an explanation or reason for the state or action mentioned in the main clause of the sentence. In English we might say: 'I wrote in order to invite you here.' or 'I wrote so that I should invite you here.' In the preceding two sentences, the 'so that' or 'in order' portions give the reason for 'writing' -- 'to invite you here/I should invite you here. In English, the infinitive follows 'in order to' and a full sentence follows 'so that'/'in order that'.

In Chicheŵa, 'so that/in order' as expressed by kuti will be followed by a clause with a verb in the subjunctive form -e:

(kuti) + AP + verb root + -e

Tinabwera kuno (kuti) tiphunzire. 'We came in order to learn.  
'We came so that we may learn.'

Mverani (kuti) mumvetse. 'Listen in order to understand.'  
'Listen so that you may understand.'

Ndinalembe (kuti) ndikuitane kuno. 'I wrote in order to invite you here.'  
'I wrote so that I could invite you here.'

As in the preceding usage of kuti as a conjunction meaning 'that', kuti in the context of 'so that' may be omitted with out any change in meaning:

Ndigwira ntchito kwambiri ndithandize banja langa.  
'I work hard in order to help my family.'

## EXERCISES

A. Substitute the following verbs into the kuti clause of the model sentence.

Example:

Model: Tabwera kuno kuti tiphunzire.  
'We've come in order to learn.'

Substitution: -gwira ntchito

New Model: Tabwera kuno kuti tigwire ntchito.  
'We've come in order to work.'

1. -dya
2. -sewera
3. -werenga
4. -imba
5. -phika chakudya cha madzulo.
6. - gona
7. -lima mindayo
8. -gulitsa zinthuzo
9. -thandiza
10. -konza galimotoyo

B. Using the verbs in the preceding exercise, answer the following model question:

Example:

Model: Chifukwa chiyani anabwera? 'Why did they come?'

(-gwira ntchito)

Answer: Anabwera kuti agwire ntchito. 'They came in order to work.'

C. Answer the following 'why?' questions with a sentence containing a kuti 'so that/in order' clause:

Example: Chifukwa chiyani munalowa m'chipindamo?  
'Why did you enter that room?'

Ndinalowamo kuti nditenge malaya anga.  
'I entered in order to take my shirt.'

1. Chifukwa chiyani munadikira?
2. Chifukwa chiyani munatseka chitsekochi?
3. Chifukwa chiyani mumagwira ntchito?
4. Chifukwa chiyani munandithandiza?
5. Chifukwa chiyani mumaphunzira?
6. Chifukwa chiyani munamumenya?
7. Chifukwa chiyani munadzuka?'
8. Chifukwa chiyani amapita kuulendo?
9. Chifukwa chiyani mukumpatsa buku lanu?
10. Chifukwa chiyani anakwatiwa?

### 17.3 'SINCE'

kuchokera/kuyambira dzulo 'since yesterday'

chichokera chake 'since his departure'

In English, 'since' either introduces a time expression ('since 10 o'clock') or a potentially complete sentence which is functioning as a subordinate clause ('since we sold the house'). Sometimes the sentence is reduced from its subject-verb form ('since he departed' - 'since his departure'). In either case, the 'since' phrase functions adverbially because it answers the question 'when?'

In Chicheŵa, there are two different patterns for 'since' constructions, one for each of the types mentioned above:

- (1) 'since' + time expression = kuchokera/kuyambira + time expression
- (2) 'since' + reduced sentence = chi....re construction.

#### 17.3.1 KUCHOKERA AND KUYAMBIRA

Kuchokera 'coming from' and kuyambira 'beginning from' express the notion of 'since' with a time expression:

kuyambira + time expression  
kuchokera

Ndakhala pano kuchokera dzulo.  
'I've been here since yesterday.' (coming from)

Ndakhala pano kuyambira pa 12 Januwale.  
'I have been here since January 12.' (beginning from)

### 17.3.2 VERB: PRESENT PERFECT PROGRESSIVE

The main clause verb with 'since' construction often is in the perfect form. For example, Ndayenda mailosi khumi kuchokera dzulo 'I have walked ten miles since yesterday.' Another verb form, the present perfect progressive, is also often used in the main clause with 'since' phrases. As you can tell from its name, this verb form incorporates two aspects, the perfect and the progressive. Each aspect, however, is expressed by a separate verb. The first verb takes the perfect T/A (-a-) and the second one takes the progressive T/A (-ku-). The verb -khala 'stay' is always the first verb in this pattern:

Perfect Verb	Progressive Verb
Ndakhala	ndikulankhula = Ndakhala ndikulankhula
'I've been'	'I'm talking' 'I have been talking'

Other examples:

Akhala akuphunzira Chicheŵa kuchokera chaka chatha.  
'He's been studying Chicheŵa since last year.'

Takhala tikugwira ntchito kuyambira lolemba.  
'We've been working since Monday.'

Mwakhala mukudikira kuchokera pa teni koloko.  
'You've been waiting since 10 o'clock.'



## EXERCISES

A. Substitute the following time expressions into the model sentences:

Example:

Model: Ndakhala pano kuchokera dzulo. 'I've been here since yesterday.'

Substitution: dzana

New Model: Ndakhala pano kuchokera dzana. 'I've been here since the day before yesterday.'

1. sabata latha
2. lolembe
3. chaka chatha
4. pa 4 Malichi
5. mwezi watha
6. pa faifi kiloko
7. lachisanu
8. chaka cha 1978
9. Juni
10. hafu pasiti thu

B. Ask and then answer the following model question 'Mwakhaka mukuchita chiyani?' 'What have you been doing?' with the present perfect progressive form of the verbs in parenthesis:

Example: Mwakhala mukuchita chiyani?

'What have you been doing?'

-gwira ntchito - Ndakhala ndikugwira ntchito.  
'I've been working.'

1. -phunzira
2. -werenga
3. -dikira
4. -seka
5. -lembe
6. -sewera
7. -lima
8. -vina
9. -thamanga
10. -phika



C. Using the following verbs, make questions in the form: 'Kodi mwakhala mukusoka nthawi yaitali?' 'Have you been sewing a long time?' Then answer the questions affirmatively with an appropriate 'since' expression:

Example:

Model: Mwakhala mukusoka nthawi yaitali?  
'Have you been sewing a long time?'

Substitution: -yendetsa galimoto  
galimoto

New Model: Mwakhala mukuyendetsa galimoto nthawi yaitali?  
'Have you been driving a long time?'

Answer: Inde Ndakha ndikuyendetesa galimoto kuchokera faifi koloko.  
'Yes, I've been driving since 5 o'clock.'

1. -sesa
2. -manga nyumbayi
3. -imba
4. -kumba chitsimecho
5. -lankhula Chichewa
6. -gulitsa matimati
7. -panga matebulo
8. -nyamula katunduyu
9. -pita pansa
10. -mvera munthuyo

### 17.3.3 CHI...RE 'since' + a reduced sentence

When 'since' introduces a reduced sentence, Chichewa requires a special construction. The verb of the 'since' clause will become part of the following pattern:

chi + v. root + harmonic vowel + applied suffix -r- + final suffix -e

-fika 'arrive' Chi- + -fik- + -i- + -r- + -e = chifikire 'since arriving'

-day 'eat' Chi- + -dy- + -e- + -r- + -e = chidyere 'since eating'

-mwalira 'die' Chi- + -mwalir- + -i- + -r- + -e = chimwalirire 'since dying'

These chi...-re forms may take modifiers such as possessive pronouns with the agreement prefix chi- or other modifying phrases:

chifikire chake 'since his arrival' ('since he arrived')

chimwalirire cha mkazi wake. 'since the death of his wife'

It is evident then that these verbs have been nominalized by the chi- prefix and function as Class 7 nouns in context:

Ndakhala ndikugwira ntchito chifikire chake.  
'I've been working since his arrival.'

Takhala ndi chisoni chimwalirire cha abambo athu.  
'We've been sad since the death of our father.'

#### 17.4 'How LONG?'

In Chicheŵa we have already learned how to ask specific questions about a period of time:

Munaphunzira maola angati? 'How many hours did you study?'

Ndinaphunzira maola anayi. 'I studied four hours?'

Munakhala m'nyumbamo zaka zingati? 'How many years did you live in that house.'

Ndinakhala umo zaka zisanu. 'I lived there five years.'

To ask 'what time' is nthaŵi yanji? (but this refers to a point in time, not a period).

It is possible to ask a more general question about a period of time. In English, we would ask 'How long have you been gone?', not specifying days, months, or hours in the question. In Chicheŵa there is a question composed of nthaŵi 'time' + yotani 'what kind of' = nthaŵi yotani 'what kind of time' or 'how long?'

Mwakhala pano nthaŵi yotani? 'How long have you been here?'

The answer may either be a quantity of time or a 'since' construction:

Ndakhala pano sabata zitatu.  
'I have been here three weeks.'

Ndakhala pano kuchokera pa thu Malichi.  
'I've been here since March 2nd.'

Ndakhala pano chichokere chake.  
'I've been here since her departure.'

## EXERCISES

A. Substitute the following verbs into the chi...-re construction in the model sentence:

Example:

Model: Ndakhala ndikudwala chifikire.  
'I've been sick since arriving.'

Substitution: -choka

New Model: Ndakhala ndikudwala chichokere.  
'I've been sick since departing.'

1. -dzuka
2. -gona
3. -phika
4. -sewera
5. -gwira ntchito
6. -vina
7. -thamanga
8. -kwera phirilo
9. -mwa
10. -dya

B. Complete the following sentences with a 'since construction chi...-re:

Example: Ndakhala ndi chisoni....  
Ndakhala ndi chisoni chichokere chake.  
'I've been sad since her departure.'

1. Ndakhala ndikutopa....
2. Ndakhala ndikudikira...
3. Ndakhala ndikumudziwa...
4. Mvula yakhala ikugwa...
5. Akhala akukonza njinga yangu...
6. Takhala tikututhandizani...
7. Ndakhala ndikulemba kalata zambiri...
8. Makhala mukufuna nyumbayo...
9. Chafa chakhala chikuwawa...
10. Ndakhala ndikuyendetsa galimotoyo...

C. Make 'How long?' questions out of the following sentences. Then answer them with an appropriate time expression:

Example:

Ndakhala ndikuyenda pansi. 'I've been walking.'

Mwakhala mukuyenda pansi nthawi yotani? 'How long have you been walking?'

Ndakhala ndikuyenda pansi kuchokera pa naini koloko. 'I've been walking since 9 o'clock.'

1. Ndakhaia pano.
2. Ndakhala ndikuphuzira Chichewa.
3. Takhala tikusewera mpira.
4. Akhala akugona.
5. Mwakhala mukudwala.
6. Mwakhala mukulankhulana.
7. Takhala tikudikira.
8. Akhala akulemba.
9. Ndakhala mphunzitsi.
10. Akhala akugwira ntchito pano.

## 17.5 SUMMARY EXERCISES

A. Answer the following model question with a kuti 'that' clause and an appropriate form of the verb in parenthesis:

Example: Munamva chiyani?  
(mwendo...-thyoka)

Answer: Ndinamva kuti mwendo wake wathyoka.  
'I heard that his leg is broken.'

1. (-dziwa kuyendetsa galimoto)
2. (njinga ...-bedwa)
3. (-gwira ntchito...banki)
4. (-dwala)
5. (-ngathe kuimba)
6. (mvua ..-gwa)
7. (-khala ..msonkhano)
8. (-chita ngozi)
9. (-gula ..nyumba yatsopano)
10. (-fika)

B. Complete the following sentences with an appropriate verb:

Example: Ndimuthandiza kuti...

Ndimuthandiza kuti achoke msanga.  
'I'll help him so that he may leave quickly.'

1. Ndinakuza kuti....
2. Anaiwala kuti....
3. Tifuna kuti....
4. Ndabwera kuti....
5. Ndinaganiza kuti....
6. Tinamupempha kuti....
7. Anawo anandipempha kuti....
8. Amagwira ntchito kuti....
9. Mwakondwa kuti....
10. Ndinakumbuka kuti...

C. Substitute the following verbs into the model question and then answer with an appropriate kuyambira/kuchokera 'since' expression:

Example:

Model: Mwakhala mukuwerenga nthawi yotani?  
'How long have you been reading?'

Substitution: -lemba

New Model: Mwakhala mukulemba nthawi yotani?  
'How long have you been writing?'

Answer: Ndakhala ndikulemba kuchokera pa wani koloko.  
'I've been writing since one o'clock.'

1. -vina
2. -lira
3. -lankhula
4. -thamanga
5. -dikira
6. -sewera
7. -khala pano
8. -dwala
9. -gona
10. -yendetsa galimoto iyo

D. Repeat the preceding exercise, this time answering with a chi-...-re 'since' expression:

Example:

Model: Mwakhala mukuwerenga nthawi yotani?  
'How long have you been reading?'

Substitution: -lemba

New Model: Mwakhala mukulemba nthawi yotani?  
'How long have you been writing?'

Answer: Ndakhala ndikulemba chiyambire cha kalasi.  
'I've been writing since the beginning of class.'

17.6 GRAMMATICAL PATTERNS LEARNED

KUTI

Verb: 'say'  
He said 'I'll read.'

AP		T/A		-ti		AP		T/A		verb root		vowel suffix	
a-	-na-	-ti	ndi-	∅	-w̄ereng-	-a	Anati ndiw̄erenga.						

Conjunction: 'that'  
'I heard that you were late.'

Main verb				kuti		AP		T/A		verb root		vowel suffix	
Ndi-	-na-	-mv-	-a	kuti	mu-	-na-	-chedw-	-a	Ndinamva kuti munachedwa.				

'We asked him to stay (that he should stay).'

Main verb				kuti		AP		T/A		verb root		vowel suffix	
Ti-	-na-	-mu-	-funs-	-a	kuti	a-	∅	-tsal-	-e	Tinamufunsa kuti atsale.			

Conjunction 'so that / in order..!  
'They came in order to eat (so that they may eat).'

Main verb				kuti		AP		T/A		verb root		-e	
A-	-na-	-bwer-	-a	kuti	a-	-∅-	-dy-	-e	Anabwera kuti adye.'				

Since

kuchokera/kuyambira

'I've been here since yesterday.'

Main verb				pano	kuchokera kuyambira	time expression	
Ndi-	-a-	-khal-	-a	pano	kuchokera	dzulo	Ndakhala pano kuchokera dzulo.

'chi'- ..... -re'

'You've been here since his arrival.'

Main verb				pano	chi- +	verb root	+ -i- -e-	+ -r- + -e	AP +	possessive stem
Mu-	-a-	-khal-	-a	pano	chi-	-fik-	-i-	-r-	-e	chi- -ake
Mwakhala pano chifikire chake.										

Verb: Present Perfect Progressive

'They've been sleeping since yesterday.'

AP +	-a-	verb root	+ vowel suffix	AP +	-ku-	verb root	+ vowel suffix	kuchokera	time expression
a-	-a-	-khal-	-a	a-	-ku-	-gon-	-a	kuchokera	dzulo
Akhala akugona kuchokera dzulo.									



LESSON 17B

(PHUNZIRO LA KHUMI NDI CHISANU NDI CHIŴIRI)  
COMMUNICATION/CULTURE

- 17.1 ANA A SUKULU
- 17.2 VOCABULARY NOTES
- 17.3 USAGE NOTES
  - 17.3.1 WAUKA BWANJI? 'HOW ARE YOU?'
  - 17.3.2 VOCABULARY NOTES
  - 17.3.3 -LEMBA MAYESO 'WRITE AN EXAM'
  - 17.3.4 MASAMU 'MATH'
- 17.4 CULTURAL NOTES
  - 17.4.1 EDUCATION
  - 17.4.2 PRIMARY SCHOOL EDUCATION
  - 17.4.3 SECONDARY SCHOOL EDUCATION
  - 17.4.4 UNIVERSITY
- 17.5 EXERCISES
- 17.6 SUPPLEMENTARY READING 1
- 17.7 SUPPLEMENTARY READING 2

## LESSON 17 B

### (PHUNZIRO LA KHUMI NDI CHISANU NDI CHIŴIRI)

#### 17.1 ANA A SUKULU

Anyamata aŵiri Juma ndi Yohane akukambirana panjira yopita kusukulu.

- Juma: Moni, Yohane.
- Yohane: Eee.
- Juma: Wauka bwánji?
- Yohane: Ndauka bwino pang'ono.
- Juma: Chovúta ndi chiyáni.
- Yohane: Mwendo wángá ukuwáwa. Ndinavúlala dzulo posewéra mpíra.
- Juma: Ayí pepa, upite kuchipatala kuti akakúpátse mankhwála. Kodi nanga udaúsina dzulo?
- Yohane: Indé. Mlóngo wanga, Chapasi, adándíphítsíra madzi, ndipo Mavúto adándísina ndi kunjata kansalu.
- Juma: Upitá ntháŵí yánji kuchipatala?
- Yohane: Tikathá kulémba mayesó á masamu.
- Juma: Ohó! Ndináiwala kuti lero tilemba mayeso. Aaa! mayeso aménewa ndílakwa. Paja ine masamu amandívúta kwámbíri.
- Yohane: Inénsó masamú amandívúta kwámbíri. Paja ine ndimakóna Chingelézi ndi kusewera mpíra kwámbíri.
- Juma: Sabatá látha atate adándíkwápula nditalákwa tesíti ija. Ndikalákwa iyi andíkwapulanso. Kaya ndítani?
- Yohane: Inénsó atate amandíkalípíra ndikalákwa mayeso. Ndipo adándíúza kuti ndikalakwanso sukulú ino sádzándígulíra maláya.
- Juma: Yohane, tiye tifulumíre, ntháŵí yátha. Mvera belu likulíra ndipo tikapéza anzáthu atayamba kale kuphunzira. Tiye tithamange!
- Yohane: Síndíngáthe kuthámanga. Mwendo wanga ukupwétéka kwámbíri.
- Juma: Timachédwa ntháŵí zónse, ndipo timapéza anzáthu ali mkati ndi masamu. Ichi ndicho chifukwa chake masamu amativúta.
- Yohane: Eee! Zóonadi. Komábe tsogóla chifukwá síndíngáthe kuthámanga. Ndikupéza kusukulukó.

## 17.2 VOCABULARY NOTES

ana a sukulu 'school children'(- ophunzira)

-kambirana 'talking to each other'

-uka 'rise'

-vulala 'hurt oneself'

ayi pepa 'Sorry about that!'

-sina 'treat (as an injury)'

-njata 'bandage'

masamu 'math'

-lakwa 'fail'

-kwaputa 'beat'/whip'

tesiti 'test'

-kal'pira 'be angry at'

nthawi yatha 'time is up'

belu 'bell'

-lira 'ring'

Zoonadi 'really.'

-di 'truly'

-tsogola 'go ahead'

## 17.3 USAGE NOTES

### 17.3.1 WAUKA BWANJI? 'HOW ARE YOU?'

This expression is equivalent to Wadzuka bwanji? The verb stems -uka and -dzuka mean 'rise' so the literal meaning of both questions is 'How have you risen/gotten up?'

### 17.3.2 -VULALA 'HURT ONESELF'

We have already studied the reflexive object prefix -dzi- which indicates that an action is done to oneself:

Ndinadzi<sup>u</sup>pweteka 'I hurt myself.'

Anadzi<sup>u</sup>dula. 'She cut herself.'

Both -pweteka 'hurt' and -dula 'cut' need the -dzi- prefix to express reflexivity. However a verb such as -vula is reflexive without the prefix:

Ndinavulala dzulo posewera mpira.

'I hurt myself yesterday when playing ball.'

Another verb of this type is -samba 'wash oneself':

Ndimasamba m'mawa muli monse.

'I wash myself every morning.'

### 17.3.3 -LEMBA MAYESO 'WRITE AN EXAM'

In English we 'take exams', but in Chicheŵa, the expression is to 'write an exam' -kulemba mayeso. Mayeso 'exam' is a Class 6 noun derived from the verb stem -yesa 'try'. A Chewaized English synonym for mayeso has tesiti (Cl. 9/10) 'test'.

'To pass an exam' is expressed as -khoza mayeso 'succeed (in) an exam'.

'To fail an exam' is -lakwa mayeso.

### 17.3.4 MASAMU 'MATH'

Some Academic subjects have Chewaized English names:

masamu 'math'

Chingelezi 'English'

Other subjects have Chicheŵa names:

Mbiri 'history' (Mbiri has various meanings: 'history, fame, report').

The last meaning emphasizes the oral nature of Malaŵi history.

Mbiri ya AChewa

## 17.4 CULTURAL NOTES

### 17.4.1 EDUCATION

Education has been seen as one of the means towards progress and development in Malawi. Instead of relying on the traditional curriculum which emphasized rote learning of European-oriented subject matter, Malawi has expanded the scope of the curriculum. Not only are African history and culture highlighted, but also course work in the sciences and agriculture have been included in recognition of the value these subjects have in the development of the Malawian industrial and agricultural economy. Technical and vocational schools and courses of study have multiplied to meet these developmental demands.

### 17.4.2 PRIMARY SCHOOL EDUCATION

Children enter primary school at the age of 6 for eight years of study. Each year of study is called a Standard (Standard 1, 2, 3, 4..). Along with the subjects of Chicheŵa, English, geography, history and mathematics, there is coursework in hygiene, agriculture, and science. The practical aspect of these latter courses is emphasized through laboratory work and the cultivation of the school's own garden or farm. Instruction in the first three standards is in Chicheŵa with English taught as a subject at the same time. Then from Standard 4 on, English is increasingly used as the medium of instruction.

### 17.4.3 SECONDARY SCHOOL EDUCATION

After passing rigorous entrance exams, students continue for four years (Forms) of advanced work in English, math, history, sciences, and agriculture. The main emphasis of instruction had been on preparation for university, but some coursework has been adapted to include information which would be useful for those students going on to vocational and technical areas of study.

### 17.4.4 UNIVERSITY

There are three main institutions of Higher learning in Malawi.

Chancellor College in Zomba is the center for arts and sciences and secondary school teacher training. Bunda College of Agriculture, located near Lilongwe, trains people for developmental work in the agricultural sector. And the Polytechnic College in Blantyre emphasizes vocational and technical training in such fields as engineering, health and business.

17.4.5 READING 1

MOYO WA KUPULAYIMALE SUKULU

BY H. CHIMKONO

Tikafika pasukulu tisanalowe m'kalasi anyamata tonse timatenga masache athu ndi kusesa malo amene antigawira kuti tizisesa. Asungwana amasesa m'kalasi. Mwana wa sukulu ali yense amakhala ndi tsache lake. Nthawi yoyamba sukulu itakwana tonse timakakhala pamalo amodzi m'mizere. Apa timapemphera, ndikuyimba nyimbo ya fuko lathu. Timayenda m'mizere kukalowa m'makalasi mwathu. Amene sanasese bwino amawatulutsa kuti akasesenso. Obwera mochedwa amapatsidwa chilango chokwapulidwa kapena kugwira ntchito pomaliza pasukulu madzulo. Akakhala masiku a mvula mwina amakalima kumunda wa sukulu kapena amakamweta udzu.

Nthawi zina timapita kukalimitsa mpira. Munthu wina wapamudzi pafupi ndi sukulu amagula mpira kuti ana asukulu tikalimitse kumunda kwake. Nthawi zina timatha kulimitsa mpira yambiri pachaka. Timakalimitsa mipirayo pachisanu, nthawi yoyenera kukhala m'kalasi. Komanso nthawi zina timalimitsa chimanga, mbuzi, kapena nkumba ngati tifuna kukachita phwando kusukulu. Paphwandoli pamafika apampando a sukulu komiti ndiponso a nyakwawa a m'mudzi umene uli sukulu.

tsache/masache 'broom/brooms'  
-gawira 'designate'  
mzere (3/4) 'line'  
-pemphera 'pray'  
fuko 'group, tribe, nation'  
-tulutsa 'send out'  
komiti 'committee'

chilango (7/8) 'punishment'  
-mweta 'cut'  
-limitsa 'labor for'  
phwando (5/6) 'feast/picnic'  
apampando 'chairman'  
a/pa/mpando 'he/on/the chair'  
nyakwawa 'headman'

Questions:

1. Asungwana amasesa kuti?
2. Amachita chiyani asanalowe m'kalasi?
3. Amalowa m'kalasi bwanji?
4. Amachita chiyani masiku a mvula?
5. Amapita kuti kukalimitsa mpira?

17.4.6

MOYO WA KUSEKONDALE SUKULU  
BY H. CHIMKONO

Poyamba maphunziro a kusekondale sukulu pamakhala zosautsa zambiri. Ukafika umapatsidwa dzina lakuti 'pwaka' kapena 'bongwe' kapena 'nyuka'. Dzinali amapereka ndi anzako omwe adatha kale chaka choyamba pasukulupo. Mukapita kukadya mwina amakulandani ndiwo ndi kukupatsani mafupa kuti mudyere nsima mukapita kukagona mwina amazithira madzi zofunda zako zonse. Amachita izi kuti uzolowere moyo wa kusekondale msanga. Komanso kumakhala ngati kukulandira.

Maphunzironso anali achilendo. Chifukwa chozolowera kuphunzitsidwa ndi mphunzitsi mmodzi kupulayimale sukulu, zimakhala zodabwitsa kuona kuti phunziro lili lonse lili ndi mphunzitsi wake. Kaphunzitsidwe kake kanaliso kachilendo, makamaka chifukwa mphunzitsi ali yense chinali chosautsa kuti unuzolowere kanthawi kakang'ono. Chotsatira chake chinali chakuti mwina chigawo choyamba chimatha usanazolowerane nawo aphunzitsi.

moyo (Cl. 3) 'life'

-sautsa 'be difficult'

pwaka, bongwe 'teasing nicknames'

nyuka 'newcomer'

-pereka 'give'

omwe 'the same'

-landa 'take/snatch'

mafupa (Cl. 6) 'bones'

-weretsa 'make wet'

zofunda (Cl. 8) 'bedding'

-zolowera 'be accustomed to'

achilendo 'strange'

-dabwitsa 'be surprised'

kaphunzitsidwe 'way of teaching'

-tsatira 'result'

chigawo 'terms'

Questions:

1. Kodi amapatsidwa maina a bwino?
2. Ndani amapereka dzinali?
3. Chimaoneka chiyani ndi chakudya?
4. Chifukwa chiyani amachita izi?
5. Maphunziro anali osiyana bwanji?
6. Unapatsidwa dzina lanji kusukulu?
7. Kodi mwaizolowera m'Malaŵi? Nsima ndi nyengo?

## 17.5 EXERCISES

17.5.1 Answer the following questions about the introductory dialogue:

1. Anyamata awiri akupita kuti?
2. Chovuta cha Yohane ndi chiyani?
3. Chifukwa chiyani apita kuchipatala?
4. Juma anaiwala chiyani?
5. Amakonda masamu?
6. Akalakwa mayeso aja atate ake adzachita chiyani?
7. Chifukwa chiyani azifulumira?
8. Mumakonda chiyani kusukulu?
9. Chimakuvuta nchiyani kusukulu?
10. Mukalakwa mayeso atate anu amachita chiyani?

Ask each other questions about the dialogue:

kodi....

chifukwa chiyani....

Ndani....

....kuti

....yani

....-ngati?





### 17.5.2 WAUKA BWANJI? 'How are you?'

Practice this new greeting along with the greetings you have previously learned:

1st student: \_\_\_\_\_ bwanji?

Mwauka  
Mwadzuka  
Muli  
Mwaswera  
Mwatandala

2nd student: \_\_\_\_\_ bwino.

Ndauka  
Ndadzuka  
Tili  
etc.

### 17.5.3 KUTI 'so that/in order to'

Ask each other 'why?' chifukwa chiyani questions and give answers with kuti meaning 'so that/in order to':

Chifukwa chiyani munapitako? 'Why did you go there?'

Ndinapitako kuti ndikamuone. 'I went there in order to see him.'

1st student: \_\_\_\_\_?

anapita kuchipitala  
mwabwera kuno  
anachoka?

2nd student: \_\_\_\_\_ kuti \_\_\_\_\_  
Anapitako \_\_\_\_\_ akamupatse mankhwalā

17.5.4 KUTI 'that'

Ask each other 'what' questions and answer with sentences using kuti + a clause:

Munamva chiyani? 'What did you hear?'

Ndinamva kuti wadwala. 'I heard that he was ill. (and still is)'

1st student: \_\_\_\_\_ chiyani?

- Mwamva
- unaiwala
- Munaganiza
- Munakumbuka
- etc.

2nd student: \_\_\_\_\_ kuti \_\_\_\_\_.

- Ndamva
- Ndinaiwala
- Ndinaganiza
- Ndinakumbuka
- etc.

17.5.5 -VUTA 'trouble/bother'

Practice this verb stem first by asking and answering questions about 'What's troubling you/bothering you?'

1st student: Chikukuvuta ndi chiyani?

2nd student: \_\_\_\_\_.

- Mwendo ukundi vuta.
- Nyengo....
- Chakudya ....
- Kuphunzira Chichewa....

Vary the question by asking, for example, what troubled you in school or at home.

## 17.6 SUPPLEMENTARY READING I

### KUKULA KWA CHAKULASA

BY J. CHIWALA BANDA

Chakulasa atakula msinkhu oyenera kupita kusukulu, makol6 ake anakayankhula nd' aphunzitsi kuti akamuwone ngati msinkhu wake ndi woyenera. Aphunzitsi akulu anamuwuzza Chakulasa kuti agwire khutu lake podzeretsa dzanja lake pamwamba pa mutu, ndipo iye uja anachita izi ndikugwira khutu lija. Iyi ndiyo inali njira yodziwira msinkhu wa mwana ngati wakula kuti nkuyamba sukulu.

Chakulasa anali wa nzeru kwambiri, kotero kuti maphunziro samamuvuta mpaka anafika kalasi la chisanu. Mukalasi limeneli iye anapatsidwa ukulu oyang'ana anzake ngati alakwa pasukulupo. Aphunzitsi ake anali akazi, akazi a mphunzitsi wamkulu uja. Iye amawuzidwa kuti ngati ana a sukulu achedwa iye aziwalemba maina ndikupatsa aphunzitsi ake akazi aja. Pasukulu pomwepo iye anapeza chibwenzi dzina lake Mphukeyi ndipo amagwirizana kwathunthu. Koma zinali zobisa chifukwa malamulo a pasukulupo sanali kulola mwana wa sukulu kuchita chibwenzi.

msinkhu (3/4) 'size'

makolo 'parents'

podzeretsa 'passing'

njira (9/10) 'way'

ukulu (14) 'role'

pomwepo 'at the same'

-gwirizana 'love each other'

kwathunthu 'very much'

zobisa (7/8) 'secret'

malamulo (5/6) 'laws'

-lola 'permit'

chibwenzi (7) 'friendship'

17.6 SUPPLEMENTARY READING 2

PATSEPATSE NKULANDA

GIVE, GIVE, IS SNATCHING

BY WENSY JOE CHITUTE

Utemu, Nasikwa umafunika.  
Kusukulu mudapita ku Bwaira,  
Koma khalidwe musakwirire.  
Kuno kumudzi timanyadira  
Mwanthu lero ngophunzira.

Mbiri ndiyo yatifikayi  
Kwa atsibweni phazi simutha.  
Mumakapemphanji fizi ntakupatsani?  
Zovala? Sopo? Za phoso?  
Kondani maphunziro a Nasikwa.

A Dambuleni atidandaulira kuti,  
Hungawalembere kalata, ndalama'ne!  
Zovala! Sopo adatha ine!  
Musirira kukhuphuka kodi?  
Mwanawe, usasautse atsibweni wako.

Khala ndi mtima wopirira.  
Akadzafuna atsibweni akowo  
Zonse adzakuninkha ndithu.  
Kupempha, tsopano, lekeratu!  
Waufulu adziwa yekha.

Respect, Nasikwa, is needed.  
You went to school at Bwaira,  
But do not bury manners.  
We here in the village are proud  
Our child now is educated.

The rumor has reached us  
You always visit your uncle.  
What did you go there for? I gave  
you school fees?  
Clothes? Soap? Pocket money?  
Like learning Nasikwa.

Mr. Dambuleni complained to us that,  
Could you write him a letter, I  
need money!  
Clothes! Soap was used up!  
Do you desire wealth?  
Child don't trouble your uncle.

Have a persevering heart.  
When your uncle wants it  
He'll give you everything, surely.  
Begging, now, you should stop!  
A kind man grows on his own.

LESSON 18A

(PHUM'ZIRO LA KHUMI NDI CHISANU NDI CHITATU)

GRAMMAR

- 18.1 NEW VOCABULARY
- 18.2 THE CAUSATIVE SUFFIX -IS-
- 18.3 NOUN FORMATION
  - 18.3.1 NOUNS WITH THE VMP (VERBAL MODIFIER PREFIX)
  - 18.3.2 NOUNS WITH M-, U-, CHI- PREFIXES
  - 18.3.3 NOUNS MADE FROM PASSIVE VERBS
- 18.4 SUMMARY EXERCISES
- 18.5 GRAMMATICAL PATTERNS LEARNED

## LESSON 18 A

### (PHUNZIRO LA KHUMI NDI CHISANU NDI CHITATU)

#### 18.1 NEW VOCABULARY

##### VERBS

- |                        |                                    |
|------------------------|------------------------------------|
| -dyetsa 'feed'         | -dabwitsa 'surprise'               |
| -thawa 'run away'      | -topetsa 'make tired'              |
| -thawitsa 'chase away' | -chedwetsa 'make/cause to be late' |
| -seketsa 'make 1 ...'  | -seka 'laugh'                      |
| -kumbutsa 'remind'     | -imbitsa 'make/cause to sing'      |
| -chira 'recover'       | -dziwitsa 'inform'                 |
| -chiza 'heal'          | -nenetsa 'make/cause to say'       |
| -kweza 'raise'         | -mwetsa 'make/cause to drink'      |
| -wira 'boil'           | -chapa 'wash (clothes)'            |
| -wiritsa 'make boil'   | -phunzitsa 'teach'                 |
| -dabwa 'be surprised'  |                                    |

##### CLASSES 1/2

- mlombi/alembi 'writer/writers'  
mlonda/alonda 'watchman/watchmen'

##### CLASSES 1A/2

- wogulitsa/ogulitsa 'seller/sellers'  
woyendetsa/oyendetsa 'driver/drivers'  
wakufa/akufa 'dead person/dead people'

##### CLASSES 5/6

- yankho/mayankho 'answer/answers'  
funso/mafunso 'question/questions'  
sewero/masewero 'game/games'

CLASS 6

manda 'cemetery'  
manenedwe 'way of speaking'  
malimidwe 'agriculture'  
makhalidwe 'general disposition'  
malembedwe 'way of writing'

CLASS 7

chikondi 'love'  
chibwana 'childishness'  
chibwenzi 'friendship'  
chibale 'brotherhood'  
chinenedwe 'language/grammar'

CLASSES 7/8

chilankulo/zilankhulo 'language/languages'

CLASS 12

kakhalidwe 'mannerism'  
kanenedwe 'small aspect of speaking'

CLASS 14

uphunzitsi 'teaching'  
ulambi 'writings'  
ukwati 'marriage'  
ulimi 'agriculture/cultivation'

## 18.2 THE CAUSATIVE VERB SUFFIX -ts-

As its name indicates, this verbal suffix expresses the idea that someone 'causes something to happen'. In English, this causative aspect can be conveyed through use of the verbs 'made' or 'caus':

Causative

He laughed. - She made him laugh.

We had an accident. - The truck caused us to have an accident.

Often the sense of the verb is inherently causative:

I bought the book.' - 'He sold me the book'  
(sold = 'caused to buy')

'The price is going up.' - 'You are raising the prices.'  
(raising = 'causing to go up')

In Chicheŵa the suffix -ts- conveys this same causative notion; it is joined to the verb root by a harmonic vowel (-i- or -e-) and it is followed by a final vowel suffix -a or -e:

	verb root	+ harmonic vowel	+ suffix -ts-	+ final vowel -a or -e	
- <u>dya</u> 'eat'	-dy-	+ -e-	+ -ts-	+ -a	= - <u>dyetsa</u> 'feed' (cause to eat')
- <u>thawa</u> 'run away'	-thaw-	+ -i-	+ -ts-	+ -a	= - <u>thawitsa</u> 'chase away' (cause to run away')
- <u>seka</u> 'laugh'	-sek-	+ -e-	+ -ts-	+ -a	= - <u>seketsa</u> 'make laugh'

Some verb stems ending in -ra, -la, or -ka drop those endings to take the -ts- suffix without any harmonic vowel:

-kumbuka 'remember'    -kumbutsa 'remind' ('cause to remember')  
-phunzira 'learn'    -phunzitsa 'teach' ('cause to learn')

Other verb stems change the -ts- suffix to -z-:

-chira 'recover'    -chiza 'heal' ('cause to recover')  
-kwera 'go up'    -kweza 'raise' ('cause to go up')



The causative suffix -ts- changes the base form of the verb in any of several ways. First, there are verbs which take no objects in their simple form:

-thaŵa 'run away' Agalu anathawa. 'The dogs ran away.'  
-dabwa 'be surprised' - Ndadabwa. 'I'm surprised.'

However the addition of the causative suffix transforms the verb into one which as an AGENT 'doer' for a subject and a PATIENT 'person or object acted upon' for an object:

	Agent	Patient
Agalu anathawa.		<u>Tinathawitsa</u> agaluwo.
'The dogs ran away.'		'We chased away those dogs.'

Other examples:

Mwatopa - - Kusewera mpira kunakutopetsa.  
 'You are tired: 'Playing ball made you tired.'

Madzi akuwira. - Ndikuwiritsa madzi.  
 'The water is boiling.' 'I am boiling the water.' (causing it to boil)

Mtengo unakwera. - Munakweza mtengo.  
 'The price went up.' 'You raised the price.'

Takondwa - Mphatso yanu inatikondwetsa.  
 'We are happy.' 'Your gift made us happy.'

Second, the base form of other verbs may take a PATIENT as object and AGENT as subject:

		Agent	Patient
-gula 'buy'	-	Ndinagula bukulo.	'I bought that book.'

With the addition of the causative suffix, the verb takes two objects, one standing for the AGENT of the action and one for the PATIENT of the action, while the subject now directs or causes the action:

		Subject	Agent	Patient
Ndinagula bukulo	'I bought that book'		<u>-Anandigulitsa</u>	bukulo.
				'He sold me the book.'

Other examples:

Tinaona chithunzicho. - Anationetsa chithunzicho.  
 'We saw that picture.' 'They showed us that picture.' (caused us to see)

Ng'ombe zikudya msipu. - Ndikudyetsa ng'ombe msipu. (cause to eat)  
 'The cows are eating green grass.' "I'm feeding the cows green grass.'

## EXERCISES

A. Change the following verbs into causatives:

Example: -topa 'be tired' - -topetsa 'cause to be tired'

1. -chira
2. -gula
3. -ona
4. -gwa
5. -dziwa
6. -chuluka
7. -mwa
8. -chedwa
9. -thawa
10. -dabwa

B. Substitute the following causative verbs into the model question and give an appropriate answer:

Example: Anakudyetsa chiyani? 'What did he make you eat?'

Substitute: -mwetsa

New Model: Anakumwetsa chiyani? 'What did he make you drink?'

Answer: Anandimwetsa mowa. 'He made me drink some beer.'

1. -imbitsa
2. -onetsa
3. -dziwitsa
4. -dyetsa
5. -nenetsa

C. Change verbs in the following sentences into causative forms, making all necessary changes in the sentence structure:

Example: Mwanauyo anamwa mkaka. - Mayi wake anamwetsa mwana uyo mkaka.  
'That child drank milk.' 'The mother made that child drink milk.'

1. Ndachedwa.
2. Mudzagula zovala zatsopano.
3. Ndinakonza njinga yanga.
4. Tikugwira ntchito.
5. Mbala anathawa.
6. Mphaka wathu anadya nsomba.
7. Mukufulumira.
8. Ndikuseka.
9. Mnyamatayo anagwa.
10. Tinaona njokazo.



### 18.3 NOUN FORMATION

We have seen that verbs are an important source of modifiers when they have various prefixes which relate them to nouns in the sentence. Verbs are also a source of nouns in Chichewa. Nouns representing people, things, methods, and abstract ideas are derived from verbs by the addition of certain prefixes or suffixes. We can do the same in English: just as we can change 'to cultivate' into 'cultivation', Chichewa speakers can do the same with prefixes and suffixes, transforming -lima 'to cultivate' into mimi 'cultivator' and then into ulimi 'cultivation, agriculture'.

#### 18.3.1 NOUNS WITH THE VMP (VERBAL MODIFIER PREFIX)

##### wo-, o-

The use of the Class 1 and 2 VMPs to make nouns referring to people was introduced in Lesson 16B. Remember that the associative form wa- + the ku infinitive prefix becomes wo- and a- + ku- becomes o-.

Other examples:

- wogulitsa 'seller' / ogulitsa 'sellers'
- woyendetsa 'driver' / oyendetsa 'drivers'
- wakufa 'dead person' / akufa 'dead people'

##### cho- / zo-

To say 'a difficult thing', we could take the noun chinthu and follow it by the VMP cho- + the verb stem -vuta 'be difficult': chinthu chovuta 'a difficult thing'.

However, chinthu may be deleted also, leaving chovuta itself to mean 'difficulty': even though chinthu is absent, it is implied by the Class 7 prefix cho-. Similarly the word zovuta would mean 'difficulties' with zo- referring to the plural noun zinthu 'things'.

In this way Class 7 and 8 VMPs cho- and zo- can be used to create 'thing' nouns from many verbs. Some additional examples:

Verb	Noun Derivatives
<u>-vala</u> 'wear'	<u>chovala</u> 'clothes' / <u>zovala</u> 'clothes'
<u>-siyana</u> 'be different'	<u>chosiyana</u> 'difference' / <u>zosiyana</u> 'differences'

For mono-syllabic verbs chaku- and zaku- will be full prefixes:

<u>-dya</u> 'eat'	<u>chakudya</u> 'food' / <u>zakudya</u> 'foods'
<u>-mwa</u> 'drink'	<u>chakumwa</u> 'beverage' / <u>zakumwa</u> 'beverages'

## EXERCISES

A. Nominalize the following verbs into 'people' nouns and use them in a sentence.

Example: -phunzira - wophunzira 'student'  
Wophunzira akuwerenga bukulo.  
'The student is reading that book.'

1. -phika
2. -dwala
3. -ba
4. -konza njinga
5. -gulitsa
6. -yendetsa
7. -imba
8. -vina
9. -fa
10. -kongola

B. Nominalize the following verbs into 'object nouns' and use them in a sentence:

Example: -vala - chovala 'clothes'  
Ndidzachapa zovalazo.  
'I'll wash the clothes.'

1. -dya
2. -lembera
3. -vuta
4. -mwa
5. -ona
6. -siyana
7. -funa
8. -sewera
9. -ipa
10. -vala

C. Answer the following questions with a noun formed by the verbal modifier prefix + a verb stem:

Example: Ndani ali m'chipatala? 'Who is in the hospital?'  
Odwala ali m'chipatala. 'Sick people are in the hospital.'

1. Ndani anaba ndalama zanu?
2. Ndani akuimba tsopano?
3. Mumalemba ndi chiyani?
4. Ndani ali m'manda?
5. Mukufuna kudya chiyani?
6. Mumavala chiyani?
7. Ndani angathe kukonza galimoto yanga?
8. Ndani sali bwino?
9. Mukufuna kumwa chiyani?
10. Ndani akudikira m'galimotoyo?

### 18.3.2 NOUNS FORMED WITH THE PREFIXES M- (A-), U-, CHI-(ZI-)

Some verbs may take other prefixes to form nouns. Generally m- and a- are used for people, u-, chi- and zi- for things or concepts.

m-, a-

It should come as no surprise that m- and a- would be nominalization prefixes for people since Class 1 and 2 'people' nouns begin with these letters. For example, we have already seen mphunzitsi 'teacher'. This 'person' noun is derived from the verb stem -phunzitsa 'teach'. To form 'teacher', two changes have occurred:

First, the prefix m- was attached to the verb root

Second, -i becomes the final vowel suffix of the verb root

-phunzitsa 'teach'    -m-+-phunzits-+ -i = mphunzitsi 'teacher/  
aphunzitsi 'teachers'

Other examples:

-lemba 'write'    mlembi 'writer/clerk' / alembi 'writers/clerks'  
-lima 'cultivate'    mlimi 'cultivator' / alimi 'cultivators'

Some verb roots do not make the terminal vowel suffix -i but instead end in -o or -a:

- londa 'watch'    mlonda 'watchman' / alonda 'watchmen'
- yenda 'travel'    mlendo 'traveler' / alendo 'travelers'

And some verbs which become nouns with the m- prefix may not refer to people at all:

- phika 'cook'    mphika 'cooking pot'

u-

The prefix u- is often used to make a verb into a noun referring to an object or concept. Remember that the u- class (Class 14) contains many abstract nouns such as ulemu 'honor' and ufulu 'freedom'. The verb root -lim 'grow' can result in 'agriculture' by taking the u- prefix and adding the terminal vowel suffix -i:

- lima 'grow'    u- + -lim- + i = ulimi 'agriculture'

Other examples:

- phunzitsa 'teach'                    -    uphunzitsi 'teaching, instruction'
- lemba 'write'                        -    ulembi 'writing'
- kwatira 'marry'                      -    ukwati 'marriage'

Some nominalized verbs take terminal suffix -o:

- yenda 'travel'                    -    ulendo 'journey'

And some nominalized verbs take the suffix -o but no u- prefix at all:

- phunzira 'learn'                    -    phunziro 'lesson' / maphunziro 'lessons'
- sewera 'play'                        -    sewero 'game' / masewero 'games'
- funsa 'ask'                            -    funso 'question' / mafunso 'questions'
- yankha 'answer'                    -    yankho 'answer' / mayankho 'answers'

CHI-, ZI-

These prefixes can not only make verbs into nouns but also derive nouns from other nouns of a related character.

As for nominalizing verbs, chi- and zi- become prefixes to the verb root which adds word final -i or -o:

-konda 'love'      chi- + -kond- + -i = chikondi 'love, affection'

-lankhula 'talk'      chi- + lankhul- + -o = chilankhulo 'language'

-tseka 'shut/close'      zi- + -tsek- + -o = zitseko 'doors'

As for derivation of other nouns, the addition of the prefix chi- results in a noun that characterizes the ways and manner of the noun root.

For example:

bwenzi 'friend'      -      chibwenzi 'friendship'

mwana 'child'      -      chibwana 'childish' (like a child)

mbale 'brother, relative'      - Chibale\* 'brotherhood'

\*The class prefix is dropped before adding the chi- 'prefix':

chi + mbale = chibale



## EXERCISES

A. Translate the following words into English:

Example: mlimi - 'farmer'

1. ukwati
2. chikondi
3. ulembi
4. mphunzitsi
5. -phunzira
6. chibwenzi
7. mphika
8. seŵero
9. Chibwana
10. alonda

B. Change the following verbs into nouns representing people and then use them in a sentence:

Example: -lima 'cultivate'    mlimi 'cultivator/farmer'

Moyo wa mlimi ndi wovuta.  
'A farmer's life is difficult.'

1. -lemba
2. -londa
3. -phunzitsa
4. -lima
5. -kwatira

C. Change the following verbs into nouns representing things or concepts using the prefixes u- or chi- or  $\emptyset$  with the appropriate suffix; then use each noun in a sentence:

Example: -kwatira -ukwati - Ukwati wawo udzakhala pa loweruka.  
'Their marriage will be on Saturday.'

1. -lankhula
2. -seŵera
3. -konda
4. -yankha
5. -tseka

D. Answer the following questions with nouns formed with the prefixes m-, a-, chi-, zi-, u- :

Example: Ndani amabzala chimanga? 'Who plants maize?'  
Alimi amabzala chimanga. 'Cultivators plant maize.'

1. Chichewa nchiyani?
2. Ana onse amakonda chiyani?
3. Ndani amapita kumaiko ambiri?
4. Ndikufunsa chiyani?
5. Mumuloŵa m'chipinda bwanji?

### 18.3.3 NOUNS MADE FROM PASSIVE VERBS (-DWE)

Passive verbs with a prefix (ma-, ka-, or chi-) become nouns indicating the manner or way of doing something. The basic construction is:

chi-  
ma- + passive verb root + -e  
ka-

To refer to someone's 'way of speaking', we would then have:

chi-		chinenedwe	
ma-	+ -nenedwe	+ manenedwe	'way of speaking'
ka-		kanenedwe	

Other examples:

- <u>phika</u>	-	<u>kaphikidwe</u>	-	'way of cooking'
- <u>lemba</u>	-	<u>malembedwe</u>	-	'way of writing'
- <u>lima</u>	-	<u>malimidwe</u>	-	'way of growing, cultivation'

There are slight differences in meaning that each prefix brings to the noun. The prefix ma- refers to a general way of doing something; ka- refers to a minor aspect of that way; and chi- refers to a broad framework for that way or manner. For example, compare these passive forms and their meanings:

<u>manenedwe</u>	'general way of speaking'	<u>makhalidwe</u>	'general disposition'
<u>kanenedwe</u>	'particular way of speaking'	<u>kakhalidwe</u>	'mannerism, a quality'
<u>chinendwe</u>	'language/grammar'	<u>chikhalidwe</u>	'personality, character'

Generally the ma- and chi- nouns tend to be collective nouns, while ka- forms refer to one feature of the collective noun. In general, the ma- and ka- prefixes are the most productive:

Example: Malembedwe ake sakuwêrengeka.  
'His way of writing isn't readable.'  
Sindimakonda kaphikidwe kake.  
'I don't like her way of cooking.'

### EXERCISES

A. Change the following sentences into ones containing nouns made from passive verbs:

Example: Amanena bwino.                      Ndimakonda manenedwe ake.  
'She speaks well.'                      'I like her way of speaking.'

1. -vala
2. -sewera
3. -lîma
4. -imba
5. -phunzitsa
6. -lemba
7. -phika
8. -konza
9. -manga
10. -vina

B. Using the verbs in the preceding exercise:

Answer the following model question with a sentence containing a noun made from a passive verb in the following pattern:

Example: Mukutani? 'What are you doing?'  
Aka ndi kanenedwe katsopano.  
'This is a new way of speaking.'

## 18.4 SUMMARY EXERCISES

### A. Answer the following questions:

Example: Ndani anadyetsa agaluwo? 'Who fed those dogs?'  
John anadyetsa agaluwo. 'John fed the dogs.'

1. Anationetsa chiyani?
2. Ndani anakuseketsa?
3. Mukuwiritsa chiyani?
4. Akuwira chiyani?
5. Ndani anathaŵa?
6. Chikukwera chiyani?
7. Chinakuchedwetsa chiyani?
8. Agalu anathaŵitsa chiyani?
9. Ndani anandidabwitsa?
10. Chinakutopetsa chiyani?

### B. Fill in the blanks with the appropriate nouns from the list:

Example: \_\_\_\_\_ amaphunzira Chicheŵa.  
Wophunzira amaphunzira Chicheŵa. → a student learns Chicheŵa.

(mlonda/cholembere/mphika/zilankhulo/mafunso/akufa/ukwati/woyendetsa/  
kaphikidwe/alimi)

1. Ndimakonza chakudya mu \_\_\_\_\_.
2. \_\_\_\_\_ wawo unali woipa; sakukondana.
3. \_\_\_\_\_ ali m'manda.
4. Amafunsa \_\_\_\_\_ ambiri.
5. \_\_\_\_\_ akudikira m'galimotoyo.
6. \_\_\_\_\_ amasamala nyumba yanu.
7. \_\_\_\_\_ kake ndi kwabwino: ndimadya chakudya chili chonse.
8. Ndingathe kulankhula \_\_\_\_\_ ziŵiri.
9. Ndimalemba ndi \_\_\_\_\_.
10. \_\_\_\_\_ amagwira ntchito m'minda yawo.

C. Change the following sentences into ones with causative verbs.

Example: Ndinaseka. - Munandiseketsa.  
'I laughed.' - 'You made me laugh.'

1. Ndiagula chimanga.
2. Ndikuphuzira Chicheŵa.
3. Achira.
4. Ana anathaŵa.
5. Tachedwa.
6. Alendo athu anadya bwino.
7. Ndatopa.
8. Tinaona ulalo watsopano.
9. Wakondwa.
10. Njinga yanu yagwa.

D. Answer the following questions:

Example: Mlimi amachita chiyani? Mlimi amalima chimanga.  
'A farmer cultivates maize.'

1. Mphunzitsi amachita chiyani?
2. Wogulitsa amachita chiyani?
3. Mlembe amachita chiyani?
4. Akuba amachita chiyani?
5. Mlonda amachita chiyani?
6. Mumadya chiyani?
7. Mwavala chiyani?
8. Mumalemba ndi chiyani?
9. Ndani amayendetsa galimoto?
10. Ndani amakonza njinga?

### 18.5 GRAMMATICAL PATTERNS LEARNED

The Causative Verb Suffix -ts-  
'We fed them fruit (caused them to eat fruit).'

AP	+ T/A	+ OP	verb root	-i-	-e-	-ts-	final vowel	object
Ti-	-na-	-wa-	-dy-	-e-	-ts-	-a	zipatso	Tinawadyetsa zipatso.

'He makes me laugh.'

AP	+ T/A	+ OP	verb root	-i-	-e-	-ts-	final vowel	
A-	-ma-	-ndi-	-sek-	-e-	-ts-	-a	Amandiseketsa.	

#### NOUN FORMATION

Nouns with VMPs (Verbal Modifier Prefixes)

AP	+ -a-	+ -ku-	verb root	vowel suffix	
U-	-a-	-ku-	-gulits-	-a	Wogulitsa 'seller'
A-	-a-	-ku-	-gulits-	-a	Ogulitsa 'sellers'
Chi-	-a-	-ku-	-val-	-a	Chovala 'piece of clothing'
Zi-	-a-	-ku-	-val-	-a	Zovala 'clothes'

'People' Nouns with the prefixes m- and a-

Prefix (m-, a-)	verb root	-i- -a- -o	
m-	-lomb-	-i	mlombi 'secretary'
m-	-lond-	-a	mlonda 'watchman'
a-	-yend-	-o	alendo 'guests'

'Thing' Nouns with the prefixes chi-, zi-, and u-

Prefix ∅, <u>chi-</u> , <u>zi-</u> , <u>u-</u>	+ verb root	+ -o + -i	
∅	-funs-	-o	funso 'question'
chi-	-kond-	-i	chikondi 'love'
zi-	-tsek-	-o	zitseko 'doors'
u-	-kwat-	-i	ukwati 'marriage'

Nouns Made from Passive Verbs

Prefix chi-, ka-, ma-	+ verb root	+ -i- -e- + -dw-	+ -e	
ka-	-phik-	-i- -dw-	-e	Kaphikidwe 'way of cooking'
chi-	-nen-	-e- -dw-	-e	Chinendwe 'way of speaking'
ma-	-lim-	-i- -dw-	-e	Malimidwe 'way of cultivating'



LESSON 18B

(PHUNZIRO LA KHUMI NDI CHISANU NDI CHITATU)

COMMUNICATION/CULTURE

- 18.1 TATE NDI MWANA WAKE
- 18.2 VOCABULARY NOTES
- 18.3 USAGE NOTES
  - 18.3.1 KULI AND -ZI- 'MUST'
  - 18.3.2 MSIPU 'GREEN GRASS'
- 18.4 CULTURAL NOTES
  - 18.4.1 HERDING
  - 18.4.2 SETTLING A DISPUTE
- 18.5 EXERCISES
- 18.6 READING
- 18.7 ROLE-PLAYING
- 18.8 SUPPLEMENTARY READING
- 18.9 PROVERBS



LESSON 18 B

(PHUNZIRO LA KHUMI NDI CHISANU NDI CHITATU)

18.1 TATE NDI MWANA WAKE

Tate ndi mwana akukambirana. Mwana amaweta ng'ombe ndipo akumuza kuti azisamala ng'ombe.

- Tate: Masau! Masau! (Abbrev. for Masautso)
- Mwana (Masau): Wawa! (athamanga kupita kwa atate ake ndipo atafika akhala pansu.)
- Tate: Kodi dzulo udakadyetsa kuti ng'ombe?
- Mwana: Ndidapita nazo kudambo.
- Tate: Tsono utachoka uko udapita nazo kwina?
- Mwana: Iyayi ndidatandala nazo komweko.
- Tate: Ukunena zozona?
- Mwana: Eee.
- Tate: Kung kunabwera a Chibwe a patsidya apa. Amadzandaula kuti ng'ombe zidawadyera m'mera kumunda. Kodi iwe sudapiteko dzulo kutsidya?
- Mwana: Iyayi, sindidapiteko. Jemusi ndiye amakonda kukadyetsa ng'ombe kutsidya.
- Tate: Chabwino! Tsono uzisamala ng'ombe, zingadzatiputire miandu ngati zikudya mmera wa eni ake. Izi sindifuna kuti zidzachitike. Wamva?
- Mwana: Eee, ndamva.
- Tate: Komanso uzipita nazo kumene kuli msipu wambiri kuti zizikhuta ndikuzimwetsa madzi abwino ndiponso okwanira. Ng'ombe za njala zimathyoa khola usiku, ndi kukadya mmera wa eni kumunda.
- Mwana: Eee ndamva.
- Tate: Chabwino, pita ukazitsekulire, chifukwa dzuwa lakwera. Mvera zikulira ndi njala.

## 18.2 VOCABULARY NOTES

- weta 'graze'
- samala 'take care of'
- dyetsa 'feed'
- dambo 'swamp'
- tandala 'travel around'
- komweko 'to the same place'
- patsidya 'across the river (the other side)'
- dandaula 'complain'
- m'mera 'sprouts'
- milandu (3/4) 'disputes'
- Komanso 'also'
- msipu 'green grass'
- khola 'corral'
- mwetsa 'make drink'

## 18.3 USAGE NOTES

- 18.3.1 Akumuza kuti azisamala ng'ombe. 'He's telling him that he must take care of the cattle'.

In the lesson 17A, one of the uses of kuti that was discussed was its function as a conjunction meaning 'that'. When the kuti clause is preceded by a verb such as -uza 'tell' (or -funsa 'ask', -pempha 'beg'), the verb in the subordinate clause is in the subjunctive:

Ndinakuza kuti muchoke.  
'I told you that you should leave.  
(I told you to leave.)

-choka may also appear with the T/A prefix -zi- 'must' and vowel suffix -a:  
Ndinamuza kuti azichoka.  
'I told him that he must leave.'

Anandifunsa kuti ndizigwira ntchito.  
'He asked me to work.(that I must work).

There is a slight difference in meaning with the subjunctive verb being more polite than the abrupt 'must' of the -zi- inflected verb. Nevertheless, the two forms are often used interchangeably, so the model sentence from the text may just as well be written:

Akumuza kuti asamale ng'ombe.  
'He's telling him that he should take care of the cattle.'

### 18.3.2 MSIPU 'GREEN GRASS'

You have already learned a number of words meaning 'grass', the first having been udzu. Udzu is the generic or general term for grass. However, in a society which is basically rural and where agriculture is the predominant livelihood, finer distinctions are made concerning the size, shape, color, and use of various grasses. For example, msipu is a fresh, green grass about one foot high that is primarily used for grazing animals. Tsekera is a long amber-colored variety of grass which is used for making thatch in building houses. Some other varieties include nsenjere 'elephant grass', a tall grass found at the riverside and nyumbu, another long grass used for thatching.

Baskets are similarly divided into varieties according to shape, size and use. Dengu is the generic term for basket, but there is a basket for winnowing grain (lichelo), for straining beer (khuntho), for storing leaves, beans, or rice (chikwa).

## 18.4 CULTURAL NOTES

### 18.4.1 HERDING

Unlike in many African countries where herding can be a full-time occupation, in Malawi herding cattle tends to be a small scale activity practiced by farmers for supplementary income. Herds have to be small in the south, a region that is densely populated; there are not the wide open grazing areas characteristic of the north which allow larger herds to roam free. Occurrences such as the one described in the dialogue are not uncommon: wandering cattle can wreak havoc on a maize field, causing complaints and even disputes that must be resolved in a court. Many farmers have taken to raising livestock in fenced in areas, supplementing the animal's own grazing with stall feeding (whereby the food is brought to the animals in a corral.) This latter method is time-consuming and expensive but it allows for the raising of cattle in high density population areas.

## 18.4.2 SETTLING A DISPUTE

In pre-colonial times, customary law was administered on a local level by the village headman, or by a chief and a traditional court if a crime or dispute was particularly complex. Under colonialism, the British system of courts and law was introduced, and there now exist both high and low courts. One of the lower courts is called the Traditional court but it administers British law. The offices of the chief and the headman still exist and they do have limited jurisdiction in their domains. They have the power to settle minor disputes among the village people in accordance with customary law. A dispute over ravenous goats (described in the following text) would be just the type of case that a headman or chief would judge.

## 18.5 EXERCISES

18.5.1 Answer the following questions about the introductory dialogue of your own:

1. Ndani akukambirana?
2. Mwana amadyetsa kuti ng'ombe?
3. Ndani anadandaula? Chifukwa chiyani?
4. Ngati sasamala ng'ombe, chidzaoneke ndi chiyani?
5. Jemusi ndani?
6. Ng'ombe zimakonda kudya chiyani?

### 18.5.2 KUTI....-ZI-

Practice using the conjunction kuti 'that' with the verb inflected with -zi 'must' by asking and answering questions in the following pattern:

Amayi anu anakuuza chiyani? 'What did your mother tell you?'

Amayi anga anandiuza kuti ndizifulumira.  
'My mother told me that I must hurry.'

1st student: \_\_\_\_\_ anakuuza chiyani?

- Amayi anu
- Abambo anu
- Mphunzitsi wanu
- Bwenzi lanu
- etc.

2nd student: \_\_\_\_\_ anandiuza kuti \_\_\_\_\_ -zi- \_\_\_\_\_.

- ndiz fulumira
- ndizigwira ntchito kwambiri.
- ndizithandiza achemwali anga.

### 18.5.3 -TS- 'CAUSE TO DO SOMETHING/MAKE DO SOMETHING'

Practice using the causative verb suffix by asking the model question (Anakuchititsa chiyani? 'what did he cause you to do?') and answering make you do?

with an appropriate causative verb:

1st student: Anakuchititsa chiyani?

2nd student: Anandi- \_\_\_\_\_ ?

- mwetsa madzi
- dyetsa nsima
- imbitsa nyimbo.
- etc.

### 18.5.4 MLEMBI/ALEMBI; WOPHUNZIRA/OPHUNZIRA

Practice using nouns referring to people by asking questions which give a description of a person; the answer with the appropriate person noun:

Ndani aphunzira Chicheŵa? Wophunzira aphunzira Chicheŵa.

Continue with other descriptions of people.

1st student: Ndani \_\_\_\_\_ ?

- amakonza chakudya
- amapanga matebulo
- etc.

2nd student: \_\_\_\_\_

khukhi amakonza chakudya.

Kalipentalala amapanga matebulo.

## 18.6 READING

### MLANDU WA MBUZI

BY H. CHIMKONO

Ndikuchokera kunyumba kwa amfumu. Dzulo mbuzi za aChimchere zadya chimanga m'munda wanga uja wa pafupi ndi pamudzi. Ndinapita kukawadzi-witsa nkhanayi. Mbuzi za aChimchere ndi zopfuntha kwambiri, zakhala zikudya chimanga cha anthu ambiri chaka chino. Koma ine ndekha aona, tikafikitsena kukhoti ngati amfumu sayiweruza bwino nkhaniyi. AChimchere amayerekedwa chifukwa anthu amawaopa chifukwa cha umfiti wawo wotamba nawo ndimasana omwe, koma iwe sandithe nanenso ndine patali.

AChimchere mvula ikangoyamba sasamala mbuzi zawo. Anzawo amapeza mbusa kapena kuzimanga pachingwe kutchire, koma iwo zonsezi ayi. Lero nditapita kumunda ndangopeza chimanga chonse, mbali yakuno kunjira chitabudulidwabudulidwa mbuzi zina zinali kuthawa zitana ine. Ndimayamba kuzisaka mpaka ndakazipereka kwa amfumu iwo ndiwo amene azipereke kwa eni ake. Ndipo wachita mwayi chifukwa ndikanatha kuzipha osakazitula kwa amfumu. Iwo ena ake akanaloza yani? Azithokoza mulungu chifukwa mbuzi zawo zonse zili moyo. Koma mlandu ndiwo sulephera.

<u>mlandu</u> (3/4) 'dispute'	<u>-manga</u> 'tie'
<u>nkhani</u> (9/10) 'news'	<u>tchire</u> 'bush'
<u>-pfuntha</u> 'be destructive'	<u>-kana-</u> 'would/could'
<u>khoti</u> 'court'	<u>-budulidwabudulidwa</u> 'was completely eaten'
<u>ndekha</u> 'alone'	<u>-thawa</u> 'escape'
<u>-weruza</u> 'settle a dispute'	<u>-saka</u> 'herd/hunt'
<u>-yerekedwa</u> 'show off/be careless'	<u>-tula</u> 'take'
<u>umfiti</u> (14) 'witchcraft'	<u>-loza</u> 'point at'
<u>-tamba</u> 'dance a witch dance'	<u>-mulungu</u> 'god'
<u>mbusa</u> (1/2) 'shepherd'	<u>-lephera</u> 'fail'

Answer the following questions about the text:

1. Kodi aChimchere akuchokera kunyumba kwa amfumu?
2. Mbuzi za aChimchere zinachita chiyani?
3. Kodi inali nthaŵi yoyamba?
4. Chifukwa chiyani anthu amaopa aChimchere?
5. Anthu ena amamanga bwanji mbuzi?
6. Akanachita chiyani ndi mbuzi za aChimchere?

## 18.7 ROLE-PLAYING

### MLANDU WA MBUZI

Create a scene involving the dispute over the wandering goats. One student will play the chief, another will play the accused aChimchere, and a third student will play the accuser. The scene should be a discussion among these three people with the accused and accuser telling their versions of the case before the mediating chief.

Use vocabulary from the preceding text and from the following list:

Bodza! 'It's a lie'

nChoona 'It's the truth.'

-kana 'refuse, deny'

-chitira umboni '(to) witness'

-weruza 'advise'

-gwira nkhungu 'accuse of a crime'

-dandau'a 'complain'

-panda liwonga 'be innocent'



18.8 SUPPLEMENTARY READING

KUPEREKEZA MFUMU

ESCORTING A CHIEF (TO THE GRAVE)

BY JACK MAPANJE

Ali makedzana  
Zikadaphulika ng'oma  
Atawedza dzirombo.  
Mudzi uli nthunthunthu,  
Akapolo ali balala  
Kuthawa kukhala mtsamiro,  
Kuperekeza mfumu.

Namagetsi liri pantunda,  
"Bambo wanga nditsala ndani!"  
"Amnanga mwamkiranji!"  
Akadalirilanji  
Mkazi wa mfumu  
Mlowam'malo ali padzanja?  
Ali makedzana.

Koma lero ayi mbale,  
Namagetsi adadzimenyetsa ku mtengo  
Osagwirika mwana wa weni  
Kuperekeza bambo.  
Pamene nyimbo za m'mabuku nazo  
Zidati, "Tizikumbukira  
Kuti tidzafa tonse,"  
Ampingo apolokezana ndi mapemphero  
Kuperekeza mfumu.

If it were old days,  
Drums would be beaten  
Masked people are ready to dance.  
The village trembling,  
Slaves scattered  
Running for fear of becoming pillows,  
Escorting the chief.

Namagetsi with eyes out,  
"My father, who lives with me?"  
"My husband, why have you gone!"  
What would she mourn for  
That chief's wife  
While the heir was near?  
Such were the old days.

Now this is not the case friend,  
Namagetsi threw herself to a tree  
None could take hold of her  
Escorting father  
And songs from books  
Said, "We should remember  
That all of us'll die,"  
Church members help in prayers  
Escorting the chief.



## 18.9 PROVERBS

Read the following proverbs and discuss their imagery and meaning:

-Akuluakulu ndi m'dambo mozimira moto.

-zimira 'extinguish/snuff out'

-Mawu a akuluakulu akoma akagonera.

mawu (5/6) 'words'

-koma 'be sweet'

The first proverb symbolizes the mediating role that elders play in the affairs of the community. Like the cool, wet swamp which puts out fires, elders and their wisdom can settle 'burning' disputes.

The second proverb points out the enduring wisdom of elders. While one may initially find the advice of elders to be unpalatable, or 'hard to swallow', with time one will recognize the wisdom of that advice.



LESSON 19A

(PHUNZIRO LA KHUMI NDI CHISANU NDI CHINAYI)

GRAMMAR

- 19.1 NEW VOCABULARY
- 19.2 THE MODIFIER STEM -KHA 'ONLY, ALONE, SELF'
- 19.3 AUGMENTATIVE PREFIXES: CHI/ZI
- 19.4 'STILL'/'YET'
- 19.5 SUMMARY EXERCISES
- 19.6 GRAMMATICAL PATTERNS LEARNED

200

## LESSON 19 A

(PHUNZIRO LA KHUMI NDI CHINAYI)

### 19.1 NEW VOCABULARY

#### VERBS

- kwereka 'be climbed'
- nyamulidwa 'be carried'
- londa 'watch'

#### VERBAL PREFIXES AND SUFFIXES

- daka-, -be 'still'
- nga-, -be 'yet'

#### NOUN PREFIXES

- chi-/zi- 'singular/plural augmentative prefixes'
- chimpano/zimipando 'big chair/big chairs'

#### MODIFIER

- kha 'only/alone/-self'
- ndekha 'I alone/myself'
- wekha 'you alone/yourself' (singular, familiar)
- yekha 'he/she alone, himself/herself'
- tokha 'we alone/ourselves'
- nokha 'you alone/yourself, yourselves' (plural, polite)
- okha 'they alone/themselves'

19.2 'ONLY/ALONE/-SELF' (VMP + -KHA)

The stem -kha expresses the meaning 'only', 'alone', and '-self' in the sense of exclusivity:

Only he did it.

He did it alone.

He did it himself.

The stem takes the verbal modifier prefix (VMP) of the noun it modifies:

noun	VMP	+	-kha	=	
chipatso cho-		+	-kha	=	<u>chipatso chokha</u>
'fruit'			'alone'	=	'fruit alone/only fruit'

In context:

Amadya chipatso chokha. 'He eats only fruit.'

Nsomba yokha inali yoipa. 'Only the fish was bad.'  
'The fish alone was bad.'

Tigula buku limodzi lokha. 'We'll buy only one book.'

There is no distinction between 'only' and 'alone' for things, but there is for people. In order to say: 'That person built the house alone/himself.' the -kha form will follow the noun:

Munthu yekhayo anamanga nyumba. 'That person built the house alone/himself.'

\* Class 1 and 1a nouns have the irregular prefix ye- (yekha).

But in emphasizing that 'only that person built a house.', ('she' and not others'), the noun is preceded by ndi '(it) is' for an emphatic effect:

Ndi noun VMP + -kha

Ndi munthu yekhayo anamanga nyumba.

'Only that person built a house.'

'It is -person-only-that-built-a house'

Ndi anthu okhawa anamvera mfumu.

'Only these people listened to the chief.'

'It's-people-only-these-

Personal pronouns also have -kha forms but in a different construction.

With pronouns, the -kha form will either precede or follow a verb construction with the pronoun expressed as the AP. To express 'alone/-self', the -kha form will follow the verb:

verb + -kha form

Ndinapita ndekha kumsonkhano.  
'I went to the meeting alone.' 'myself.'

To express 'only', ndi '(it) is' + the emphatic pronoun and the VMP + the -kha form precede the verb construction:

Ndi + emphatic VMP -kha form  
pronoun

Ndiwe wekha unachedwa. 'Only you were late.'  
'It's-you-only-were late.'

The personal pronoun -kha forms are:

Emphatic Pronoun	Subject AP	<u>-kha</u>	Example
ine	ndi-	ndekha	Ndinadya <u>ndekha</u> . 'I ate alone.'
iwe	u-	wekha	Ndiwe <u>wekha</u> unaiwala. 'Only you forgot.'
iye	a-	yekha	Analemba <u>yekha</u> bukulo. 'He wrote that book alone.'
ife	ti-	tokha	Tinaphika <u>tokha</u> nsombayi. 'We cooked the fish ourselves.'
inu	mu-	nokha	Ndinu <u>nokha</u> mumadziwa Chichewa. 'Only you know Chichewa.'
iwo	a-	okha	Anasewera okha mpira. 'They played football alone.'

\*Notice the difference in meaning between the following two sentences:

Anasewera okha mpira.  
'They played football alone.' (by themselves)

Anasewera mpira wokha.  
'They played only football.' (no other game)

In the first sentence okha modifies anthu, establishing a group of people that excludes others. In the second sentence wokha modifies mpira, with the meaning that football (to the exclusion of other games) was played.'

Other examples:

M'nyanja yokhayi muli chambo.  
'Only in this lake is there chambo.'

M'nyanjayi muli chambo chokha.  
'In this lake there is only chambo.'

## EXERCISES

A. Substitute the following nouns into the model sentence, making all necessary changes in agreement:

Example: Msewu wokhawo ndi wabwino. 'Only that road is good.'

Substitution: Misewu

New Model: Misewu yokhayo ndi yabwino. 'Only those roads are good.'

1. madzi
2. zakudya
3. chakudya
4. ukonde
5. Katsamba
6. munda
7. malaya
8. chipatala
9. m'chipinda
10. pamudzi

B. Substitute the following nouns into the model question and then answer with an appropriate form of -kha according to the example:

Example:

Model: Munaona midzi yonse? 'Did you see all the people?'

Substitution: anthu

New Model: Munaona anthu onse? 'Did you see all the people?'

Answer: Iyayi, ndinaona anthu awiri okha. 'No, I saw only two people.'

1. zipatala
2. maluwa
3. njoka
4. alimi
5. zithunzi
6. misika
7. odwala
8. mitengo
9. maina
10. tinsomba

C. Answer the following questions with an appropriate form of the noun or pronoun in parenthesis and -kha:

Example: Ndani anakonza njinga yanga? (iye) 'Who fixed my bike?'  
Anakonza yekha njinga yanu. 'He fixed your bike himself.'

1. Ndani anaphika chakudya cha madzulo chonse? (ine)
2. Ndani anachoka? (amaywa)
3. Ndani anadya nthochi zonse? (ife)
4. Ndani anamuthandiza? (inu)
5. Ndani anapeza ndalama (mwanayo)
6. Ndani anakwera phiri la Mulanje? (ine)
7. Ndani ananyamula katundu wamkuluyo? (iye)
8. Ndani anatha ntchito yake? (iwo)
9. Ndani anasoka zovala zonsezi? (telelayo)
10. Ndani anakumbuka kutenga cholembera? (ine)

D. Make true and false statements using the modifier -kha about the classroom or any shared information. If the statement is true, say inde; if the statement is false, say iyayi and correct the statement.

Example: Joni yekha angathe kutola tebulo ili.  
'John can pick up this table himself.'  
'Inde'

Iyayi, Bob yekha angathe kutola tebulo ili.  
'No, Bob can pick up this table himself.'

### 19.3 AUGMENTATIVE PREFIXES CHI/ZI

In Lesson 2, Noun classes 7 and 8 were introduced as the Chi/Zi classes, chi being the singular class and agreement prefix and zi being the plural class (and agreement) prefix:

Chingwechi ndi chachitali. 'This string is long.'

Zingwezi ndi zazitali. 'These strings are long.'

However, the Chi/Zi prefixes have an additional, specialized use. They act as augmentatives when prefixed to nouns. Just as the diminutive prefixes Ka/Ti make things 'small', the augmentative prefixes Chi/Zi make things 'big' or 'large':

mpando 'chair'      chimpando 'a big chair'  
denqu 'basket'      zimadenqu 'big baskets'

Notice that the nouns retain their class prefixes in addition to the augmentative prefixes. (so the result is a double prefix, just as it is with the Ka/ti prefixes in Classes 12/13.) The agreement is with the augmentative prefixes:

Example: Chimpandocho chinapangidwa ndi abambo ake.  
'That big chair was made by his father.'  
Zimadenqu izo ndi zodula.  
'Those big baskets are expensive.'

Not all nouns take an augmentative prefix; for example, Class 7/8 nouns do not take augmentative prefixes but express 'bigness' with the modifier -kulu:

chitseko chachikulu 'a big door'  
zipewa zazikulu 'big hats'

Although augmentatives can be used with people nouns (chimnyamata 'a big boy'), they often imply an insulting reference to someone's size.





## EXERCISES

A. Change the singular noun subjects of the following sentences into nouns expressing 'big' with the chi- prefix; make all necessary changes in agreement:

Example: Galimoto yanu imayenda msanga. 'Your car goes quickly.'  
Chigalimoto chanu chimayenda msanga. 'Your big car goes quickly.'

1. Minda yo ndi ya aChibwe.
2. Buku limene lili patebulo ndi langa.
3. Sukuluyo ili ndi ophunzira ochuluka.
4. M'nyanjamo mulibe nsomba.
5. Phiri o silimakwereka.
6. Kapu ziwiri zathyoka zagwirira ('handles').
7. Nyenyezi inaoneka dzulo usiku.
8. Njinga ndi yolemera.
9. Miyalayo inanyamulidwa kunja.
10. Madenguwo ali ndi zipatso zosiyana.

B. Repeat the preceding exercise, making the noun subjects plural before adding the appropriate augmentative prefix:

Example: Galimoto yanu imayenda msanga. 'Your car goes quickly.'  
Galimoto zanu zimayenda msanga. 'Your cars go quickly.'

C. Substitute the following nouns into the model question and then answer with an appropriate augmentative prefix:

Example: Mukufuna mpando wotani? 'What kind of chair do you want?'

Substitution: tebulo

New Model: Mukufuna tebulo lotani? 'What kind of table do you want?'

Answer: Ndikufuna chitebulo. 'I want a big table.'

1. nyali
2. mpira
3. katundu
4. agālu
5. nsapato
6. miphika
7. maluwa
8. sitolo
9. mazira
10. munda

#### 19.4 VERBAL PREFIXES AND SUFFIXES FOR 'STILL' AND 'YET'

Some additional verbal suffixes and prefixes express the aspect of continuity. For example, -daka- and -be emphasize that a particular state or action is continuing, going on:

He's still waiting for me. (He continues to wait for me.)

-be and -noa- emphasize the continuity of a negative situation:

We haven't eaten yet. (We continue not to eat.)

'still' and 'yet' are conveyed by these verbal prefixes and suffixes in the following patterns.

##### 19.4.1 'Still' -daka-, -be, -daka...-be

'still' can be expressed with the suffix -be. It is not the negative suffix (palibe 'there isn't / aren't') but a suffix of continuity or persistence. It follows final -a of the verb stem:

Ndimanwabe mkaka masiku onse. 'I still drink milk everyday.'

Tikumudikirabe. 'We're still waiting for him.'

Anawo akugonabe. 'Those children are still sleeping.'

'Still' can also be expressed by -daka- which appears in the T/A slot:

Ndidakamwa mkaka masiku onse. 'I still drink milk everyday.'

Tidakalemberana kalata zazitali. 'We still write each other long letters.'

Mudakagwira ntchito kwambiri. 'You are still working hard.'

For emphasis, both the T/A -daka- and the suffix -be can be used with the same verb:

Ndidakamwabe mkaka masiku onse. 'I still drink milk everyday.'

Adakakumbukabe maina onse. 'He still remembers all the names.'

#### 19.4.2 'YET' -NGA-, -BE-

'yet' is most frequently expressed with the suffix -be when the verb is in the negative past:

Sana~~were~~be 'He hasn't come yet.'

Sanakwati~~w~~be 'She isn't married yet.'

Sitinadzi~~w~~be yankho. 'We don't know the answer yet.'

A less common means of expressing 'yet' is with the T/A prefix -nga- followed by the verb root + -e and the suffix -be:

Sangabwerebe 'He hasn't come yet.'

Sindinga~~w~~erengebe bukulo. 'I haven't read that book yet.'

Sangadyebe. 'They haven't eaten yet.'

## EXERCISES

A. Using the following verbs, answer the model question with a 'still' expression:

Example:

Model: Mukuchita chiyani? 'What are you doing?'  
-dya -Ndikudyabe/Ndidakadya/Ndidakadyabe.  
'I'm still eating.'

1. -gwira ntchito
2. -phika chakudya cha madzulo
3. -konza njinga yanga
4. -phunzira Chicheŵa
5. -seka
6. -bzala fodya
7. -dikira pamsika
8. -lira
9. -werenga ryuzipepala
10. -chapa zovala zanga

B. Substitute the following verbs into the model question and give an answer expressing 'yet':

Example:

Model: Kodi wabwera? 'Has he come?'

Substitution: -fika?

New Model: Kodi wafika? 'Has he arrived?'

Answer: Iyayi, sanafikebe. 'No he hasn't arrived yet.'

or Iyayi, sangafikebe.

1. -imba nyimboyo
2. -itana dzina langa
3. -lemba kalata
4. -soka malaya anga
5. -mwa mowa wonse
6. -kwatira
7. -yamba ulendo wake
8. -dula zingwezo
9. -yankha funso langa
10. -panga timipando.

## SUMMARY EXERCISES/LESSON 19

### 19.5 SUMMARY EXERCISES

A. Answer the following questions with an appropriate form of -kha:

Example. Munagula chiyani? at did you buy?  
Ndinagula ufa wokha. 'I bought only flour.'

1. Munapita kuulendo ndi yani?
2. Waimba nyimbo zingati?
3. Mudzakhala ndi ana angati?
4. Anapeza chani?
5. Munaiwala nana angati?
6. Mukufuna kudya chiyani?
7. Mukuphunzira zilankhulo zingati?
8. Alimiwo akulima chiyani?
9. Munapanga miphika ingati?
10. Amagwira ntchito ndi yani?

B. Change the noun objects in the following sentences with the appropriate augmentative prefix, chi- or zi-:

Example: Sindingathe kunyamula mwanayo. 'I can't carry that child.'  
Sindingathe kunyamula chimwanacho. 'I can't carry that big child.'

1. Ndinapatsidwa mphatsoyi.
2. Apita kumidzi yambiri.
3. Anawa anapha njoka ziwiri.
4. Tikumanga nkhokwe.
5. Ndidzaphika nkhukuyo.
6. Akufuna kugula njinga yanga.
7. Aphunzitsa onse anali ndi msonkhano.
8. Ndimakonda kuyendetsa njinga pamisewu yabwino.
9. Malaya anga ali ndi matumba atatu.
10. Ndawerenga mabuku ochuluka.

C. Substitute the following verbs into the model sentence:

Example:

Model: Sindinamuonebe. 'I haven't seen him yet.'

Substitution: -funsa

New Model: Sindinamufunsebe. 'I haven't asked him yet.'

1. -uza
2. -itana
3. -patsa moni
4. -thandiza
5. -mvera
6. -iwala
7. -menya
8. -londa
9. -funa
10. -pha

D. Answer the following model question with a 'still' construction using the verbs in parenthesis:

Example: Anzanu ali kuti? 'Where are your friends?'  
(-lima m'minda yawo)

Anzanga akulimabe m'minda yawo.  
'My friends are still working in their fields.'

1. (-sewera mpira)
2. (-phunzira kusukulu)
3. (-gwira ntchito)
4. (-phika chakudya cha masana)
5. (-konza njinga yawo)
6. (-gulitsa chimanga kumsika)
7. (-dikira pabanki)
8. (-lemba kaiata)
9. (-gonz)
10. (-thandiza aphunzitsi awo)

273

### 19.6 GRAMMATICAL PATTERNS LEARNED

Modifier Stem -Kha 'only/alone/-self'

'He drinks only tea.'

Main Verb							
A-	-ma-	-mw-	-a	tii	wo-	-kha	Amamwa tii wokha

'John made the chair himself/alone.'

Noun	VMP + kha	AP + T/A +	verb root	+	verb suffix	noun AP + -ja	
John	ye-	-kha	a-	-na-	-pang-	-a	mpando u- -ja .John yekha anapanga mpando uja.

'Only these people are here.'

Ndi	noun	VMP + -kha	Demonstrative AP + -li	pano	
Ndi	anthu	o-	-kha	awa	a- -li pano Ndi anthu okhawa ali pano.

Augmentative Prefixes Chi/Zi

'a big knife'/'some big hoes'

Chi-	+	singular noun
Ai-	+	plural noun
chi-		mpeni
zi-		makasu
		chimpeni
		zimakasu

Verbal Prefixes and Suffixes: 'Still' and 'Yet'

'I'm still waiting for him.'

AP	+	T/A	+	OP	+	verb root	+	verb suffix	+	-be	
Ndi-		-ku-		-mu-		-dikir-		-a		-be	Ndidakamudikira.

	AP	+ -daka-	+ OP	+ verb root	+ verb suffix	+ -be	
Ndi	-daka-	-mu-	-dikir-	-a	∅		Ndidakamudikira
Ndi	-daka	-mu-	-dikir-	-a-	-be		Ndidakamudikirabe

'He hasn't come yet.'

Negative Prefix	AP	+ T/A	+ verb root	+ vowel suffix	+ -be	
si-	a-	-na-	-bwer-	-e-	-be	Sanabwerebe
si-	a-	-nga-	-bwer-	-e-	-be	Sangabwerebe





LESSON 19B  
(PHUNZIRO LA KHUMI NDI CHISANU NDI CHINAYI)  
COMMUNICATION/CULTURE

- 19.1 ALIMI AWIRI
- 19.2 VOCABULARY NOTES
- 19.3 USAGE NOTES
  - 19.3.1 REDUPLICATION: AKULUAKULU 'ELDERS'
  - 19.3.2 KOTERO 'LIKE THAT/SUCH AS THAT'
- 19.4 CULTURAL NOTES
  - 19.4.1 THE OLD AND NEW IN AGRICULTURE
  - 19.4.2 USEFUL QUESTIONS FOR VOLUNTEERS WORKING  
IN AGRICULTURE
- 19.5 EXERCISES
- 19.6 READING
- 19.7 ANIMAL FABLES
- 19.8 SUPPLEMENTARY READING

LESSON 19 B

(PHUNZIRO LA KHUMI NDI CHISANU NDI CHINAYI)

19.1

ALIMI AWIRI

Anthu akuluakulu akukambirana aMphadwe ndi aChibwe. Poyamba aMphadwe apita kunyumba ya aChibwe ndipo awapeza akusema mpini mumthunzi wa mtengo.

AMphadwe: Odi!

AChibwe: Eee! Áfíke

(Awapatsa chikumba cha mbuzi kuti akhalepo, ndipo kenaka ayamba kuwapatsa moni.)

Tíwaonétu!

AMphadwe: Zíkomo.

AChibwe: Nanga mwáuká bwánji?

AMphadwe: Aaa! Tauka bwino. Koma kynyumbá tasiyá áná akútsókómola. Kaya kuno mwauka bwánji ndi litsipa lija mumadándáúla náló dzana?

AChibwe: Ayí lero ndauka. Suyu mwandípeza ndíkusemá mpíniwu. Mwaná uja amadwala chikuku naye akusewera ndithu.

AMphadwe: Izi ndízó zokondwéretsa. Komátú mwausémá bwínó mpiniwu. Ine sindídziwa kusema mipini, kótero; mipini yanga yonse ndi yósekétsa maonekedwe ake.

AChibwe: Maonekedwe alíbe kanthu. Cháchíkúlu nkutí mulimire.

AMphadwe: Zóónadí ziménezo. Kodí munáyamba kubzála fodya?

AChibwe: Eee, ndidábzálápo chigáwó chimódzi, téré wina ndidáthira kalé fetelezo.

AMphadwe: Anzáthu mwáigwirá ntchíto. Ine, sindínayambe ndi kubzála fodya. Ndikadalíma chirere. Komanso ndilibé fodya wokwanira kunázale.

AChibwe: Nanga chimanga mwalíma chóchúlúka bwánji?

AMphadwe: Chimanga chilíko. Ndidápálíra ndi kuthíra feteleza zigáwó ziwíri. Tere popánda kudwala lítsipá ndikadámalizanso zigáwó zitátu.

AChibwe: Índé! Ulimi umayénda bwino, maténda akayenda kutáli.

AMphadwe: Zóónadí ziménezi. Ndipo khalání bwino.

AChibwe: Pitani bwino ndipo mupereké moni kunyumbá.

AMphadwe: Chábwino ndípéreka.

## 19.2 VOCABULARY NOTES

akuluakulu 'elders'

-sema 'carve'

mpini (3/4) 'shadow'

chikumba (7/8) 'skin'

-tsokomola 'cough'

litsipa (5) 'headache'

chikuku (7) 'measles'

komatu 'well' (an exclamation)

kotero 'so'

-limira 'use'

chigawo (7/8) 'plot'

feteleza 'fertilizer'

chirere (7/8) 'groundnut field'

razale 'nursery'

-pereka moni 'greet' (lit. 'give a greeting')

## 19.3 USAGE NOTES

### 19.3.1 REDUPLICATION: AKULUAKULU 'ELDERS' (OR 'IMPORTANT PEOPLE')

Reduplication of words occurs frequently in Chichewa. The effect is to intensify the meaning of the reduplicated part. For example, the noun akulu 'a big/great/old person' becomes intensified in the reduplicated form akuluakulu to mean not just 'a big or old person' but 'an important person, an elder'. Similarly, other nouns can be reduplicated for such an effect:

zipatso za mitundu 'kinds of fruit' - zipatso za mitundumitundu 'various kinds of fruit'

Modifier stems can also be reduplicated but with only the first stem having the modifying prefix:

noun          VMP          +          stem          +          stem

mabuku          o-                          -siyana+ - siyana = mabuku osiyana  
'books'                          'different' 'different' = 'various books'

ulalo wautali 'a long bridge' - ulalo wautalitali 'a very long bridge'

Reduplicated adverbs also have an intensifying effect:

pang'ono 'little'                      pang'onong'ono 'very little'  
bwino 'well'                              bwinobwino 'gently, carefully'  
kale 'long ago/previously'      kalekale 'along time ago'

And reduplicated verb stems express the notion of repetition or continuity:

Anawerenga bukulo. 'He read that book.'

Anawerengaawerenga bukulo. 'He read and reread that book.'

Ndinadikira. 'I waited.'

Ndinadikiradikira. 'I waited and waited.'

### 19.3.2 KOTERO 'LIKE THAT/SUCH AS THAT'

-tero is an irregular verb stem which means 'do that'/'say that':

Amatero, koma sitifuna kuterc. 'They do that, but we don't want to do that.'  
Mudzadzipweteka, mukatero. 'You will hurt yourself if you do that.'

As a modifier with the VMP, it means 'like that/such as that':

Sindidziwa kusema mpini kotero. 'I don't know how to carve a handle like that.'

Kotero modifies the infinitive phrase kusema mpini.

Other examples:

Ndadwerenga buku lotero. 'I've read a book like that.'

Ndikudziwa anthu otero. 'I know people like that.'

## 19.4 CULTURAL NOTES

### 19.4.1 THE OLD AND NEW IN AGRICULTURE

Major goals of development in the agricultural sector are first self-sufficiency in food production for Malaŵi and then the ability to export food to neighboring countries. To achieve these goals, much emphasis has been placed on modernizing the methods of cultivation. One part of this modernization has been the introduction of machinery and draft animals such as oxen into rural agricultural areas. However, on a much larger scale has been the introduction of fertilizer as a means of increasing crop yield. Cheap compared to machinery and oxen, fertilizer has been used successfully in all areas of agricultural production. The two village farmers in the dialogue spoke of its use matter-of-factly even as they discussed the carving of handles for hoes which still remain as the main tools in small-scale farm production.



ALIMI

## 19.4.2 USEFUL QUESTIONS FOR VOLUNTEERS WORKING IN AGRICULTURE.

These questions ask for the typical information any agriculture extension or development work needs to know about farmers. If you are in agricultural work, try to become very familiar with the structure and vocabulary of these questions.

1. Kodi ndinu mlimi?
2. Mumabzala mbewu zANJI?
3. Munda wanu uli ndi maekala angati?
4. Ndi matumba angati amene mumapeza paekala?
5. Mumathira matumba angati a feteleza paekala limodzi?
6. Mumapeza ndalama zingati pachaka mukagulitsa mbewuzo?
7. Ndi patali bwanji kuchokera kunyumba zanu ndi kumsika?
8. Kodi munda wanu uli pafupi ndi nyumba yanu?
9. Muli ndi ana angati?
10. Kodi onse ali pasukulu?
11. Muli ndi nkhokwe zingati?
12. Muli ndi ng'ombe zingati?
13. Mumalima bwanji m'munda mwanu?
14. Kodi muli ndi ndalama zokwanira zolipirira sukulu?
15. Mbewu zanu mumagulitsa kuti?
16. Mumagulitsa mbewu za mtundu wanji?
17. Mumagula kuti feteleza?
18. Kodi msika wa Adimake (ADMARC) uli pafupi?
19. Mumasakula m'munda mwanu kangati?

If you are in a different type of developmental work, you can still use the general structure of the questions with the vocabulary of our own job. For example, here are some questions that ask for information that anyone working in the health field needs to know:

1. Dzina lako ndiwe yani/ndani? / Kodi ndiwe yani?
2. Dzina la amuna anu ndani?
3. Dzina la mwana uyu ndani?/Mwana uyu dzina lake ndani?
4. Muchokera mudzi uti?
5. Dzina la mfumu ya mudzi ndani?
6. Mwana uyu adabadwa liti?
7. Muli ndi ana angati? Onse pamodzi, amoyo alipo angati? Nanga amene adamwalira ndi angati?
8. Kodi mwana uyu adabadwira kumudzi kapena kuchipatala?
9. Kodi pobadwa anali wamkulu thupi kapena wamng'ono thupi?
10. Mwana ali bwanji lero? Chikumuvuta ndi chiyani?
11. Kodi akudwala malungo?
12. Kodi akusanza?
13. Kodi m'mimba mwake mwatsekuka?
14. Wadawala masiku angati malungo?
15. Muzimpatsa madzi akumwa katatu pa tsiku.
16. Mudzabweranso kuchipatala ngati matenda sasintha.
17. Amadya ndiwo za mitundu ingati mwanayu?
18. Nanga madya zakudya zina za mtundu uti? / Ndi chakudya china chiti chimene mwanayu amadya?
19. Madzi anu akumwa mumatunga kuti?/ Mumatunga kuti madzi akumwa?
20. Ziweto zanu mumazisunga kuti?
21. Muli ndi chimbudzi?/ Pakhomo panu pali chimbudzi?
22. Kodi m'nyumba mwanu muli makoswe?
23. Kodi m'nyumba mwanu muli nsikidzi kapena zoluma za mtundu uli onse?

## 19.5 EXERCISES

19.5.1 Answer the following questions about the dialogue:

1. AMphadwe anakhala pansi pati?
2. Ana aChibwe ali bwanji?
3. Nanga a aMphadwe?
4. AChibwe analikuchita chiyani pamene aMphadwe anafika?
5. Kodi maonekedwe ali ndi kanthu?
6. AChibwe akulima chiyani?
7. Kodi aMphadwe adabzala fodya?

Ask additional questions about the text using appropriate question words.

### 19.5.2 AFIKE 'LET HIM ARRIVE'

Practice this and other responses to Odi!!

1st student: Odi!!

2nd student: \_\_\_\_\_.

Odini

Abwere

Afike

Lowani

Eee

Continue with greetings varying in formality:

1st student: \_\_\_\_\_.

Moni

Taonetu

2nd student: \_\_\_\_\_.

Moni

Zikomo



1st student: \_\_\_\_\_ bwanji?

- Mwauka
- Mwadzuka
- Mwaswera
- Mwatandala
- Muli

2nd student: \_\_\_\_\_.

### 19.5.3 KOTERO 'LIKE THAT/SUCH AS THAT'

Practice the VMP form of -tero (VMP prefix + -tero) in the following question and answer pattern:

Mukudziwa kusema mpini? 'Do you know how to carve a handle?'

Iyayi, sindidziwa kusema mpini kotero. 'No, I don't know how to make a handle like that.'

1st student: Mukudziwa \_\_\_\_\_?

- kukonza galimoto
- kuphika ndiwo
- kuimba
- kuvina
- etc.

2nd student: Iyayi sindikudziwa \_\_\_\_\_ kotero.

- kukonza galimoto
- kuimba
- etc.

### 19.5.4 REDUPLICATED MODIFIERS

Practice reduplicating modifier stems by answering with an appropriate modifier to the following model question:

Mukufuna chingwe chotani? 'What kind of string do you want?'

Ndikufuna chingwe chachitalitali. 'I want a very long string.'

1st student: Mukufuna \_\_\_\_\_ -tani?

2nd student: Ndikufuna \_\_\_\_\_  
-talitali  
-ng'onong'ono  
-kulukulu  
-fupifupi

### 19.5.5 -PEREKA/-PATSA MONI 'GREET'

Practice using these expressions as if someone were leaving you:

1st student: Ndapita. Khalani bwino.

2nd student: Pitani bwino ndipo mupereke moni kunyumba.

1st student: Chabwino ndipereka.

1st student: \_\_\_\_\_ bwino.

2nd student: \_\_\_\_\_ bwino \_\_\_\_\_  
mupereke moni kunyumba  
mupatse moni kwa amayi  
etc.

### 19.5.6 THE DIALOGUE

Using the structures and vocabulary you have learned so far, carry on a dialogue with another student that models the introductory dialogue of this lesson:

- Arrival
- Greeting
- Discussion of family (sick children)
- Discussion on present activity
- Discussion of work
- departure

## 19.6 READING

### KALULU NDI MWINI WA MUNDA

By H. MATECHE

Kalekale munthu wina analima chirere. Mtedza wake unakula bwino. Komanso Kalulu anayamba kuba mtedza uja. Tsiku lili lonse Kalulu analikupita kukaba mtedza pakati pa usiku.

Patapita nthawi, munthu uja anaganiza njira yoti agwire Kalulu. Anaganiza kuti atchere misampha kuzungulira munda wonse uja. Atapita kukazonda misampha, m'mawa mwake, anapeza kuti Kalulu wakola mumsampha, wakola mumsampha umodzi. Munthu uja anali ndi chimweme anatenga Kalulu wa moyo kupita naye kumudzi. Anthu onse anasonkhana kudzaona amene amaba mtedza kumunda. Anthu onse a pamudzi anapangana kuti Kalulu ayenera kulangidwa kwambiri. Anapangana kuti asonkhe moto waukulu kuti atenthe Kalulu. Anthu onse anamutenga Kalulu kupita naye kutchire, ndipo anamunjata pamtengo, ndipo onse anapita kukatola nkhuni.

Fisi anafika pamene anamangirira Kalulu. Anamufunsa chifukwa chake anali womangidwa. Kalulu anauza Fisi kuti atate ake apita kukapha nyema ndipo kuti iye azikasewera ndi mafupa, koma ine ndikukana. Atamva mawu awa, Fisi anazipereka kuti amangidwe m'malo mwa Kalulu.

Anthu anabwera ndi nkhuni. Anadabwa kuti Kalulu palibe koma pamalo ake pali Fisi. Anagomutenga ndi kumutentha.

Fisi anafera za eni.

<u>kalulu</u> 'hare'	<u>-tentha</u> 'burn'
<u>yoti</u> 'so that'	<u>tchire</u> 'bush'
<u>-tchera</u> 'set (a trap)'	<u>-njata</u> 'bind'
<u>misampha</u> (3/4) 'traps'	<u>fisi</u> 'hyena'
<u>-zonda</u> 'inspect'	<u>-tola</u> 'gather'
<u>-kola</u> 'catch'	<u>mafupa</u> (5/6) 'bones'
<u>chimweme</u> 'happiness'	<u>-kana</u> 'refuse'
<u>-sonkhana</u> 'meet'	<u>malo</u> 'place'
<u>-pangana</u> 'agree'	<u>-dabwa</u> 'be surprised'
<u>-langidwa</u> 'be punished'	
<u>-sonkha moto</u> 'make a fire'	

Answer these questions about the text and then ask some of your own:

1. Ndani anaba mtedza uja?
2. Mwini anachita chiyani?
3. Kodi anakhoza?
4. Anthu onse anafuna kuchita chiyani ndi Kalulu?
5. Fisi anali wa nzeru?

## 19.7 ANIMAL FABLES

Many of these Chewa fables deal with Kalulu, the Hare in the role of the trickster. Hare is always getting into mischief but manages to get the better of both humans and other animals. The inevitable 'fool' in these stories is fisi, the Hyena who often ends up suffering because of Hare.

Since Hare and Hyena tales are numerous, ask your teacher to tell you another one he/she may know. Listen carefully and don't be afraid to ask questions about the parts of the story you don't understand.

Then tell an animal fable that you might know. You may wish to prepare your presentation for the next day, asking your teacher or another native speaker of Chichewa to help you with the appropriate vocabulary and expressions.



19.8 SUPPLEMENTARY READING

DUŴA

FLOWER

BY CATHERONE KUYERE

Duŵa lokongola chonchi  
Kuwala kwake  
Kupambana dzuŵa ndithu.  
Kuwongokaku  
Ngati sichinthu chomera.  
Ndalikendadi  
Ndipo ndidziperekadi  
Kulisamala kwathunthu.

Madzi alipo  
Ndidzalitsilira mokwana.  
Ndowe ilipo yambiri  
Fetereza aliponso:  
Kapena mwayi  
Woberekera njere zake  
Udzapezeka.

Such a beautiful flower  
Its brightness  
Is greater than the sun's, sure.  
Its straightness  
As if it's no plant.  
Surely, I've loved the flower  
And I give myself  
To care for it wholeheartedly.

Water is available  
I'll water it sufficiently.  
There are enough dungs  
Fertilizer is also available;  
Perhaps luck  
For bearing its seeds  
Will be found.

LESSON 20A

(PHUNZIRO LA MAKUMI AWIRI)

GRAMMAR

- 20.1 NEW VOCABULARY
- 20.2 -MWE 'EVEN, AS WELL, THE SAME...'
- 20.2.1 THE MODIFIER -MWE
- 20.2.2 THE DEMONSTRATIVE -MWE
- 20.2.3 THE RELATIVE PRONOUN -MWE
- 20.3 NUMBERS: (10 - 100)
- 20.4 THE REVERSIVE VERBAL SUFFIX -UL-
- 20.5 SUMMARY EXERCISES
- 20.6 GRAMMATICAL PATTERNS LEARNED

LESSON 20 A

(PHUNZIRO LA MAKUMI AWIRI)

20.1 NEW VOCABULARY

CLASSES 1A/2

telala/atelala 'tailor/tailors'

CLASSES 5/6

khumi/makumi 'ten/tens'

zana/mazana 'hundred/hundreds'

CLASS 7

Chitumbuka 'the Tumbuka language'

CLASSES 9/10

mphambu 'item/items'

VERBS

-yala/-yalula 'spread out/roll up'

-mata/-matula 'stick/unstick'

-pata/-patula 'acquire/put aside'

-vula 'undress, take off.'

-tola/-tula 'pick up/lay down'

-vundikila/-vundukula 'cover/uncover'

-masula 'untie'

-pasula 'destroy'

-komana 'meet together'

-taya 'lose, drop'

-otcha 'roast'

VERB SUFFIX

-ul- 'reversive verbal suffix'

MODIFIER

- mwe 'even, as well, the same...'
- pompo 'at the same place'
- konkuja 'to the same place'
- mommuno 'in this same place'
- choncho/chonchi 'like this/like that'

20.2 -MWE 'EVEN, AS WELL, THE SAME...'

The modifier stem -mwe has various meanings according to its use in the sentence. As a modifier it can mean 'even, as well, the same'; as a demonstrative it emphasizes someone or something as being 'this same' or 'that same'; and as a relative pronoun, it also emphasizes the identity of a person or object with the idea of 'the same one that/who/which...'

20.2.1 THE MODIFIER -MWE 'EVEN, AS WELL, THE SAME'

Context will determine whether -mwe means something additional ('even, as well') or emphasizes the identity of something ('the same'). In both cases the modifier -mwe takes the VMP of the noun it follows:

<u>Noun</u>	<u>VMP</u>	+	<u>-mwe</u>			
deresi	lo-	+	-mwe	+	deresi lomwe	'the same dress' 'a dress as well' 'even a dress'

In context:

- Ndinaona anthu omwe aja pamsika.  
'We saw the same people at the market.'
- Anadya malalanjowo ndi nthochi zomwe.  
'He ate those oranges and even the bananas.'
- Tingathe kulankhula Chitumbuka ndi Chichewa chomwe.  
'We can speak Chitumbuka and Chichewa as well.'



## 20.2.2 THE -mwe DEMONSTRATIVE 'THIS/THAT/THESE/THOSE SAME...'

As a demonstrative, -mwe emphasizes the identity of someone or something. The added emphasis of saying 'this same child' makes the reference to a particular child very clear.

The -mwe demonstrative construction consists of the VMP of the noun + -mwe followed by the shared information, affinity, and locational demonstratives. If the demonstrative is reduced to a suffix, it appears on -mwe, not the noun).

Noun	VMP	-mwe	Demonstrative
njira	yo-	+ -mwe +	iyó = njira yomweyo 'that same path'
			iyi = njira yomweyi 'this same path'
			ino = njira yomwe ino 'this same path' (right here)
			ija = njira yomwe ija 'that same path' (at some distance)

In context:

Munthu yemweyo anaba katundu wanga yense.  
'That same man stole all my luggage.'

Munda wake ndi womwe uno.  
'His field is this same one.'

Phiri lomwe lija lili pafupi ndi Zomba.  
'That same mountain is near Zomba.'

Zipatala zomwe zija zimakhala ndi asing'anga abwino kuposa onse.  
'Those same hospitals have the best doctors.'

Nyali yomweyo inagulitsidwa dzulo.  
'That same lamp was sold yesterday.'

Tinsomba tomweti tinagwiridwa m'nyanjamo.  
'These same small fish were caught in that lake.'

The locative forms of the -mwe demonstratives are often contracted:\*

pomwepo - pompo Akhala akudikira pompo. 'He's been waiting at that same place.'

komwekuja - konkuja Timapita kumsika konkuja. 'We usually go to that same market.'

momwemuno - mommuno Ngidzakomananso nanu m'chipinda 'I will meet with you again  
mommuno. in this same room'

\*Chomwechi/cho is sometimes contracted to chonchi/cho:

'I like this/like that': Musalankhule choncho. 'Don't talk like that.'

## EXERCISES

A. Substitute the following nouns into the model sentence making all necessary changes in agreement:

Example:

Model: Ndinaona munthu yemwe uja. 'I saw the same person.'

Substitution: mtengo

New Model: Ndinaona mtengo womwe uja. 'I saw the same tree.'

1. njoka
2. chitsime
3. madengu
4. dziko
5. wodwala
6. zithunzi
7. udzu
8. tikapu
9. sitolo
10. telala

B. Answer the following questions, adding an additional object in the pattern: ndi + object + -mwe 'and someone/something as well':

Example: Kodi munafunsa mchimwene wanu?  
'did you ask your brother?'

Inde, ndinafunsa mchimwene wanga ndi chemwali wanga yemwe.  
'Yes, I asked my brother and my sister as well.'

1. Kodi munamwa khofi m'mawa muno?
2. Kodi munaphika nsombazo?
3. Kodi munagula malaya?
4. Kodi analima chimanga?
5. Kodi munapeza mabuku anga?
6. Kodi munamupatsa ndalama?
7. Kodi ananyamula madenguwo?
8. Kodi kalipentalayo anapanga tebulolo?
9. Kodi mukuphunzira Chingerezi?
10. Kodi munaitana atsikanawo?

C. Answer the following questions with an appropriate form of the -mwe demonstrative:

Example: Munaimba nyimbo iti? 'Which song did you sing?'

Ndinaimba nyimbo yomweyo. 'I sang that same song.'

1. Munapita kumudzi uti?
2. Mwana wa aMateche apatsidwa dzina liti?
3. James ali pachipitala chiti?
4. Munatseka zitseko ziti?
5. Munadyetsa ng'ombe ziti?
6. Munaŵerenga maphunziro ati?
7. Wachedwa ndi wophunzira uti?
8. Munaona kamwana kati?
9. Mumakhala m'nyumba iti?
10. Chala chiti chathyoka?

### 20.2.3 THE RELATIVE PRONOUN -mwe 'THE SAME WHO/WHICH/THAT...'

The relative pronoun 'relates' additional information in a clause to a noun or pronoun in a main clause: 'I saw the house which/that burned down.' 'that burned down' is the additional information about the house which is linked with it by the relative pronoun 'that'. In Lesson 6A you were introduced to the -mene form of the relative pronoun:

Ndinaona nyumba imene munagula. 'I saw the house which/that you bought.'

-mwe can be used to emphasize sameness and at the same time to link information in a subordinate clause to the head noun. In this sentence, yomwe means 'the same house that.'

Ndinaona nyumba yomwe munagula. 'I saw the same house that you bought.'

Other examples:

Ndinaitana mtsikana yemwe mukumudziwa.  
'I invited the same girl whom you know.'

Anagula buku lomwe munafuna kugula.  
'I bought the same book that you wanted to buy.'

Tidzadikira pamalo pomwe tinakomana sabata latha.  
'We will meet at the same place where we met last week.'

Ndinapatsidwa malaya omwe mchimwene wanga wang'amba.  
'I was given the same shirt that my brother tore.'

## EXERCISES

A. Substitute the following nouns into the model expression making all necessary agreement changes:

Example:

Model: Anaona galimoto yomwe umakonda.  
'He saw the same car that you like.'

Substitution: mphunzitsi

New Model: Anaona mphunzitsi yemwe mumakonda.  
'He saw the same teacher that you like.'

1. mpando
2. deresi
3. maluwa
4. chipeŵa
5. nyali
6. kagalu
7. ukonde
8. zithunzi
9. tiana
10. sitolo

B. Combine the following pairs of sentences with a -mwe relative pronouns:

Example: Ndinapeza cholemba. Munataya cholembacho.  
Ndinapeza cholemba chomwe munataya.  
'I found the same pen that you lost.'

1. Ndinatsegula chitseko. Munatseka chitsekocho.
2. Anakonza njinga. Njingayo inathyoka.
3. Imbani nyimbo. Munafimba nyimboyi usiku dzulo.
4. Ndinakulembani kalata. Munawerenga kalatayo.
5. Tidzapita kumudzi. Munapita kumudziwo.
6. Ndinamvanso nkhani. Munatiuza nkhaniyo.
7. Anamenya mwana. Mwanayo anaba mabuku ake.
8. Muzithandiza anthu. Anakuthandizani.
9. Amayi anga anaotcha nyama. Ndinagula nyamayo.
10. Ndinagula njinga. Anagulitsa njingayo.

C. Complete the following sentences with a relative clause introduced by an appropriate -mwe relative pronoun:

Example: Ndimagwira ntchito pabanki....

Ndimagwira ntchito pabanki pomwe mumagwira ntchito.  
'I work at the same bank where you work.'

1. Munditengere dengu...
2. Anagulitsa nsalu...
3. Timakonda...
4. Anamanga nkhekwe...
5. Tidzakwera phiri...
6. Amapita kusukulu...
7. Tadya chipatso...
8. Ndikuphunzira chilankhulo...
9. Mudzakomana m'c'pinda...
10. Ndinawerenga buku...



## 20.3 NUMBERS 10 - 100

In Lesson 6A, the numbers from 1 to 10 were introduced. As cardinal numbers used for general counting (one, two, three, etc.), all the numerical stems function as nouns (modzi, wiri, tatu, etc.). Numbers more frequently function as modifiers of nouns (one book, two pens, etc.). As modifiers, the numbers 1 through 9 take the AP of the noun they 'count':

<u>Numerical stem</u>	<u>Example</u>
-modzi (one)	<u>chitsime chimodzi</u> 'one well'
-wiri (two)	<u>anthu awiri</u> 'two people'
-tatu (three)	<u>njoka zitatu</u> 'three snakes'
-nayi (four)	<u>maiko anayi</u> 'four countries'
-sanu (five)	<u>miyezi isanu</u> 'five months'
-sanu ndi -modzi (six)	<u>zipewa zisanu ndi chimodzi</u> 'six hats'
-sanu ndi -wiri (seven)	<u>mbalame zisanu ndi ziwiri</u> 'seven birds'
-sanu ndi -tatu (eight)	<u>mazira asanu ndi atatu</u> 'eight eggs'
-sanu ndi -nayi (nine)	<u>zaka zisanu ndi zinayi</u> 'nine years'

Khumi 'ten' (a loan word from Arabic through Swahili) does not take an AP since it is a borrowed word; however, it still functions as a modifier:

zitseko khumi 'ten doors'

When a noun is modified by a multiple of ten (such as twenty or thirty), this multiple is formed by treating ten (khumi) as a noun with a plural (makumi) which, in turn, takes another number as a modifier with an AP agreeing with makumi (Class 6):

miyala makumi awiri = 'twenty stones'  
'tens' 'two'

miyala makumi asanu ndi imodzi 'sixty stones'  
'tens' 'five' 'and' 'one'

The noun being counted miyala then has no agreement with these and other numbers greater than ten. Instead makumi 'tens' will require the prefix a- with any plural number stem; khumi, being a Class 5 noun will require the AP li- when -modzi appears as a modifier:

<u>Number</u>	<u>Example</u>
khumi 'ten'	nyumba khumi 'ten houses'
makumi awiri 'twenty'	maina makumi awiri. 'twenty names'
makumi atatu 'thirty'	masiku makumi atatu. 'thirty days'
makumi anayi 'forty'	mitengo makumi anayi 'forty days'
makumi asanu 'fifty'	zipewa makumi asanu 'fifty hats'
makumi asanu ndi limodzi 'sixty'	ana makumi asanu ndi limodzi 'sixty children'
makumi asanu ndi awiri 'seventy'	midzi makumi asanu ndi awiri '70 villages'
makumi asanu ndi atatu 'eighty'	zipinda makumi asanu ndi atatu '80 rooms'
makumi asanu ndi anayi 'ninety'	amayik makumi asanu ndi anayi '90 women'
zana 'one hundred'	zaka zana 'one hundred years'

For numerals between the multiples of ten (e.g. 13, 26, 45), there is a different agreement pattern. Although the progressions of ten (10, 20, 30) will agree with the Class 6 noun makumi 'tens', the single digits will agree with the Class 10 noun mphambu. Mphambu means 'item/items' and it appears in the number construction between the multiples of ten and the single digits:

mabuku makumi awiri ndi mphambu zinayi = 24 books (literally 20 books and 4 items)

Therefore, in the number 24, 20 agrees with makumi and 4 agrees with mphambu. For the number 76, 70 agrees with makumi and 6 agrees with mphambu:

miphika (makumi asanu ndi awiri) ndi mphambu zisanu ndi imodzi = 76 cooking pots (70 cooking pots and 6 items)

Other examples:

Number

khumi ndi -modzi 'eleven' - ng'ombe khumi ndi mphambu imodzi 'eleven cows'

khumi ndi -sanu ndi -tatu 'eighteen'- mbale khumi ndi mphambu zisanu ndi zitatu '18 plates'

makumi awiri ndi -nayi 'twenty-four'- miyala makumi awiri ndi mphambu zisanu '25 stones'

nyali makumi asanu ndi mphambu zisanu ndi ziawiri '57 lamps'

misewu makumi asanu ndi awiri ni mphambu zinayi '74 streets'

In summary then:

- 1) For things counted under ten, the number agrees with the thing being counted:

miyezi isanu 'five months'

- 2) But for things counted over ten, the number does not agree with the thing.

- a) All modifiers agree with tens (makumi) if they are multiples of ten:

miyezi makumi atatu '30 months'

- b) All modifiers agree with mphambu 'items' if they are between multiples of ten:

miyezi makumi anayi ndi mphambu zitatu '43 months'

## EXERCISES

A. Answer the following -ngati 'how many' questions?:

Example: Muli ndi matambala angati? 'How many tambala do you have?'

Ndili ndi matambala makumi awiri ndi mphambu zisanu?  
'I have 25 tambala.'

1. Muli ndi zaka zingati?
2. M'kalasimo muli mipando ingati?
3. M'Afilika muli maiko angati?
4. M'kalasimo muli ophunzira angati?
5. Mudzakhala m'Zomba masiku angati?
6. M'chaka chimodzi muli miyezi ingati?
7. Kuchokera ku Blantyre mpaka Zomba ndi mitunda ingati?
8. Abambo anu ali ndi zaka zingati?
9. M'chaka chimodzi muli masabata angati?
10. Mudzakhala ndi zaka zingati pamene mudzachoka ku Malawi?



B. Substitute the following numbers in parenthesis into the model sentence:

Example

Model: Ananditumizira kalata makumi awiri ndi mphambu zinayi.  
'He sent me 24 letters.'

Substitution: (32)

New Model: Ananditumizira kalata makumi atatu ndi mphambu ziwiri.  
'He sent me 32 letters.'

1. (16)
2. (41)
3. (50)
4. (9)
5. (27)
6. (68)
7. (10)
8. (3)
9. (100)
10. (82)

C. Make true and false statements with numbers about the classroom environment or any shared information. If the answer is true, students should respond with Inde or Eee; if the answer is false, students should say Iyayi and correct the statement:

Example:

John ali ndi zaka makumi anyi. 'John is forty years old.'

Inde.

'Yes.'

Iyayi, John ali ndi makumi awiri ndi mphambu zisanu.

'No, John is 25 years old.'

## 20.4 THE REVERSIVE VERBAL SUFFIX -UL-

In Chichewa there is a verbal suffix which 'reverses' to varying degrees the meaning of the verb root to which it is attached. The suffix -ul- works much in the same way as the prefix un- does with English verbs: the reverse or opposite of 'dress' is 'undress'; of 'tie' is 'untie'; of 'do' is 'undo'. The suffix -ul- in Chichewa changes -tseka 'close' to -tsegula 'open', -vala 'dress' to -vula 'undress', and -panga 'make' to -pasula 'destroy'.

Two aspects of reversives are important to remember. First, not all verbs can be reversed with the suffix -ul-. It is best to learn the examples presented here and to listen for others used by native speakers. Trying to create your own might produce unacceptable forms. Second, the effect of the -ul- suffix on verb roots is not uniform; some verb roots are unchanged whereas others are transformed to accommodate the suffix.

'Regular' verb roots are not changed, but simply add -ul-:

Example:

root + -ul- + final vowel suffix

<u>-vala</u> 'spread out'	<u>-yalula</u> 'roll up'
<u>-mata</u> 'stick, glue'	<u>-matula</u> 'unstick, unglue'
<u>-pata</u> 'acquire'	<u>-patula</u> 'set aside'

Ndinayala mphasa, koma anaiyalula.  
'I spread out the mat, but she rolled it up.'

But some verb roots which already have in -ol-, -il-, -al-, in root final position change those endings to: -ul- + final vowel suffix:

<u>-vala</u> 'dress'	-	<u>-vula</u> 'undress'	( <u>-al-</u> <u>-ul-</u> )
<u>-tola</u> 'pick up'	-	<u>-tula</u> 'lay down'	( <u>-al-</u> <u>-ul-</u> )
<u>-vundikila</u> 'cover'	-	<u>-vundukula</u> 'uncover'	( <u>-il-</u> <u>-ul-</u> )

Musavule patsogolo pa zeneralo.  
'Don't undress in front of that window.'

Simuyenera kutola miyalayo.  
'You shouldn't pick up those stones.'

And there are two verbs whose roots are more drastically altered by the addition of the reversive suffix:

-manga 'tie'	-	- <u>masu</u> la 'untie'
-panga 'make'	-	- <u>pasu</u> la 'destroy'

Mumasule chingwecho. 'Untie that string.'

Mvula inapasula nyumba yawo. 'Rain destroyed their house.'

## EXERCISES

A. Change the verbs in the following sentences adding the reversive verbal suffix -u-:

Example: Akuvala m'chipinda chake. 'He's dressing in his room.'  
Akuvala m'chipinda chake. 'He's undressing in his room.'

1. Tiyale nsaluyi.
2. Ndapanga makasuwo.
3. Amatola mbale yake pamene amadya.
4. Tizivundikila ndiwo zophika.
5. Mumange mbuzi pansi pa mtengo.
6. Amakonda kupata ndalama.
7. Simuyenera kunditsekera chitseko.
8. Muzimata makoma bwino.
9. Yalani mphase yanu pano.
10. Anatseka chitseko pamene anachoka.

B. Answer the following questions with a verb of the opposite meaning (either with or without the reyersive suffix):

Example:

Kodi munatsegula mazenerawo?  
'Did you open those windows?'

Iyayi, ndinawatseka.  
'No, I shut them.'

1. Kodi ana akuvula tsopano?
2. Kodi mudzayala mphasa yanga?
3. Kodi munavundukula ndiwo?
4. Kodi anapanga mbalezi?
5. Kodi mudzatula kamwana?
6. Kodi apata munda wina?
7. Kodi munamasula ng'ombe zathu?
8. Kodi tiyenera kuvundikila nsimayo patebulopo?
9. Kodi munatola miyalayo patsogolo pa nyumba yathu?
10. Kodi munavala malaya atsopano?



## 20.5 SUMMARY EXERCISES :

A. Answer the following questions with the appropriate -mwe relative pronoun and clause:

Example: Munapasula tebulo liti? 'Which table did you destroy?'

Ndinapasula tebulo lomwe munapanga.

'I destroyed the same table that you made.'

1. Munakonza chakudya chiti?
2. Adzawerenga phunziro liti?
3. Munaona anthu áti?
4. Munamanga katundu uti?
5. Anapha munthu uti?
6. Munayamba kugwira ntchito patsiku liti?
7. Munalowa m'nyumba muti?
8. Munanyamula miyala iti?
9. Anagona m'chipinda chiti?
10. Munamva nyimbo iti?

B. Substitute the following nouns into the model sentence making all necessary changes in agreement:

Example:

Model: Waona munda womwewo. 'She/he has seen the same house.'

Substitution: nyumba

New Model: Waona nyumba yomweyo. 'She/He has seen the same house.'

1. telala
2. mipeni
3. phiri
4. mbalame
5. galimoto
6. maulalo
7. zipewa
8. njoka
9. malaya
10. amphaka

C. Answer the following questions with 'No' and a different number:

Example: Kodi m'sabata limodzi muli masiku asanu?  
'Are there five days in one week?'

Iyayi, muli masiku asanu ndi awiri.  
'No, there are seven days.'

1. Kodi muli ndi malaya khumi?
2. Kodi anagula mazira khumi ndi mphambu imodzi?
3. Kodi mu Zomba muli Azungu makumi awiri?
4. Kodi muli ndi zaka makumi awiri?
5. Kodi kuchokera kuno ku Blantyre ndi maolosi makumi asanu ndi anayi?
6. Kodi anthu zana anabwera kumsonkhano uja?
7. Kodi m'nyumba yake muli chipinda chimodzi?
8. Kodi mlimiyo ali ndi nkuku khumi ndi mphambu zisanu?
9. Kodi mawerenga kalata makumi atatu?
10. Kodi m'miyazi iwiri muli masabata asanu ndi limodzi?

## 20.6 GRAMMATICAL PATTERNS LEARNED

### THE -MWE STEM

The -mwe modifier

'The same knife/even a knife/a knife as well'

Noun	VMP	+	-mwe	
mperi	wo-		-mwe	mperi womwe

The -mwe demonstrative

'that same day'

Noun	VMP	+	-mwe	Demonstrative
tsiku	lo-		-mwe	ilo - tsiku lomwelo

The -mwe relative pronoun

'I went to the same school where you were a teacher.'

Main Clause					VMP + -mwe			Subordinate Clause			
Ndi	-na-	-pit-	-a	ku-	sukulu	yo-	-mwe	mu-	-na-	-li	mphunzitsi
Ndinapita kusukulu yomwe munali mphunzitsi.											

NUMBERS

'30 years'

noun	makumi	AP	+	number stem	
zaka	makumi	a-		-tatu	zaka makumi atatu

'52 weeks'

noun	makumi	AP	+	number stem	ndi	mphambu	AP	+	number stem	
milungu	makumi	a-		-sanu	ndi	mphambu	zi-		-wiri	
milungu makumi asanu ndi mphambu ziwiri										

The Reversive Verbal Suffix -ul-

'We'll roll up the mat.'

AP	+	T/A	+	verb root	+	-ul-	+	verb suffix	noun	
Ndi		∅		yal-		-ul-		-a	mphasa	Ndiyulula mphasa.



LESSON 20B

(PHUNZIRO LA MAKUMI AMIRI)

COMMUNICATION/CULTURE

20.1	<u>NYUZI/NKHANI</u>
20.2	USAGE NOTES
20.3.1	<u>NDUNA</u> 'MINISTER'
20.3.2	<u>NGWAZI</u>
20.3.3	<u>ZOTI</u> 'SAYING THAT'
20.4	CULTURAL NOTES
20.5	EXERCISES
20.6	SUPPLEMENTARY READING
20.7	RIDDLES
20.8	PROVERBS

## LESSON 20 B

(PHUNZIRO LA MAKUMI AWIRI)

### 20.1 NYUZI/NKHANI

# Nkhani za Dziko lathu

## Anthu odwala azipita msanga ku chipatala

### MACHINGA

POFUNA kukweza umoyo wa anthu, Boma ndi machalitchi azigwirizana chifukwa pakusoro, umoyo wa anthu uzapita pazosola.

Adalaghalala mavuta ndi A Chinango, onse ndi Ndani ya za Umoyo wa Anthu potsekulira chipatala choswira. Mpingo wa Anglican amanga kwa Gawanani, m'dera la Mifumu yaliy'ose Ntosa, kumadzulo kwa boma la Machinga.

Ndaniyo idabweretsa kusana zimene Ngwazi imayesa kawirikawiri zoti Boma ndi machalitchi azichitaye yawa ndi imodzi, yekwera masanda. Iyo idanena kuti zimene tchalitchi lachita pa Gawanani zak-

wawiritsa zimene, Ngwazi imafuna, zoti machalitchi azikhala ndi ufulu wochika zimene zingathandiza kukweza umoyo wa anthu, kuwonjezera ufulu wopambidza Malungu chifukwa pakusoro, akuthandiza Boma kuchikitsa ndi kuwera masanda.

A Chinango adapampa anthu ogwira aschito za chipatala kuti azigwira aschito zawo mofubwira. Iwo adapampa ogwira aschito pa chipatala kuti asiyang'atira bwino zipangizo zose zogwira aschito zawo. Iwo adapampansa anthu onse am'deralo kuti akumadwala adwera msanga ku chipatala masanda amakulu. Ndaniyo idalungira makolo onse kuti asamashedwe kubwera ndi a ana awo odwala ku chipatala.

## 20.2 VOCABULARY NOTES

-kweza 'advance/improve'

mawu (6) 'words'

Nduna ya za Umoyo wa Anthu 'Minister of Public Health'  
minister-of-health-of-people

mpingo (3/4) 'mission' (religious)

dera (5/6) 'region/area'

-bwereza 'repeat'

mtundu (3/4) 'nation'

-kwaniritsa 'fulfill'

-pambadza 'worship'

zoti 'that'

-chiritsa 'cure'

-thetsa 'prevent'

mokhulupirika 'honestly'

-yang'anira 'care for'

-langize 'advise'

### 20.3.1 NDUNA 'MINISTER'

Nduna is the Ngoni word for 'general' or 'war chief'. It is now used in referring to a government 'minister' (much as Americans use the term 'secretary' for their heads of governmental departments).

In the preceding newspaper article, the minister of Public Health was mentioned: Nduna ya za Umoyo wa Anthu. The titles of other government ministers include:

Nduna ya za Malimidwe - 'Minister of Agriculture'

Nduna ya za Maphunziro - 'Minister of Education'

Nduna ya za Chuma - 'Minister of Finance'

Nduna ya za Zolengedwa - 'Minister of Natural Resources'

Similarly, the word for ministry is unduna:

Unduna wa za Chuma - 'Ministry of Finance'

### 20.3.2 NGWAZI

Ngwazi is the Chewa word for 'a big, strong man/a warrior' and it is reserved for reference to the Life President H. Kamuzu Banda. The long and important role he played in gaining the Independence of Malawi has earned him the right to that name.

### 20.3.3 ZOTI 'SAYING THAT'

Being a verb stem, -ti 'say' can take a verbal modifier prefix. The resulting verbal form is often used as a conjunction which means 'saying that':

Ngwazi imanena kawirikawiri, zoti Boma ndi matchalitchi ntchito yawo ndi imodzi.

'Ngwazi often says (saying) that the work of the government and churches is the same.'

Ngwazi imafuna zoti matchalitchi azikhala ndi jfulu wochita...

'Ngwazi wants (saying that) churches must have the freedom to do ....'

The form of -ti with a VMP can also be used as the relative pronoun 'that' it agrees with the noun referent and is followed by a subordinate clause with the verb in the subjunctive:

Palibe chifukwa choti muchedwe.  
'There's no reason that you should be late.'

Mukufunsa funso loti sindikumvetsa.  
'You are asking a question that I don't understand.'

In addition, the verbal modifier form of -ti can be used as a conjunction meaning 'so that/in order'

Ndapeza ndalama zokwanira zoti ndigule galimoto.  
'I've earned enough money (in order) to buy a car.'

## 20.4 CULTURAL NOTES

### NEWSPAPERS AND PUBLICATIONS

There is one main daily newspaper in Malawi during the week called the Daily Times. It is printed in English. However on Sundays, there is a page of news in Chichewa. In the 20 or so pages of each issue, there is the same variety of news and articles that you would find in any newspaper: national, international, and local news with additional reports on sports, business, social affairs, entertainment, amusements, and classified ads. The weekly Chichewa page includes news under two headings: Nkhani Za Dziko Lathu 'News of Our Country' and Nkhani Za Maiko Ena 'News of Other Countries'. Under the former heading, there are stories of local interest that highlight health, agriculture, business, education, and politics. Titles of some of these stories are:

Aumba Njerwa za Nyumba ya Sukulu  
'They Make Bricks for a School Building'

Athokoza Anthu Pobwera Ku Msonkhano  
'They Thank People for Coming to the Meeting'

Abzyale Chinangwa, Mbatata Ndi Maungu  
'People to Plant Cassava, Potatoes, and Pumpkins'

Under the latter headline, 'human interest' stories from abroad are featured; they include:

Mayi Wokalamba Akuphunziranso Chingelezi  
'An Old Woman is Studying English Again'

Mwana Aluma Njoka  
'Child bites snake'

The following section includes actual articles from the Daily Times.

Other publications which use Chichewa are:

Boma Lathu a government affairs newspaper

Moni, a religious publication which has articles in Chichewa and others in English

Malawi Lero, a bilingual poster from the Ministry of Information which features various aspects of Malawi development: roads, agriculture, education, women, etc.

# NKHANI! ZA MAIKO ENA

## Mwana aluma njoka

MELBOURNE

**MAKOLO** a mwana wa miyeni kibuni ndi kama kudu mphamba akana (19), dzina lake Diane Siles, adathamanga motaya mtima kuchokera ku nyumba yawe kutumangira kumunda kumene adaanu mwana wawoye akutafuna njoka yachika kwamabiri mwanjika. Njokayo inali yomunda wakuda.

Thupi la njokayo linali kuzuka bwino bwino kutatandukatakhodza, koma njokayo inali kw' kale chifukwa mwanayo adaniluma

mutu atakhasika mkamwa. Atamapima kuchipatala kudapereka kuti mwanayo sadalunidwe mpanj' onong' onong' pomwe ndi njoka yachikayo.

Atate wake a mwanayo adafotokosa kuti Diane adanili kumera mome kumene ndipo mphamvu za mome ake ayambawa, akuti akhona kudalira chikho chikhocho cholimbe kwamabiri; 'Mwana kupasa moya zaka za munthu wankulu akhona kuzidala,' adatero atate wake potiriza.

## Mayi wokalamba akuphunziranso Chingelezi

ROME

**MAYI** wina wokalamba, wa zaka 82 wayambanso kuphunzira sukulu pa sekondale Cholinga chake akuti akufuna kuphunzira Chingelezi basi. Iye amasona kuti poti zinthu zasintha kwamabiri masiku ano, ndi kofunika

kuti Chingelezi chake chikhale dhogwirizana ndi moyo wa masiku ano ngakhale iye adasiya sukulu kalekale. Iye amasona kuti akufuna kuphunzira Chingelezichi chaka chatanthu mpaka atakhutira kuti wachidziwadi mokwanira. Dzina la mayiyi ndi Elena Antonussi.

-luma 'bite'

-taya mtima 'lose hope'

wa moyo 'alive'

-tafuna 'chew'

mosangalala 'happily'

ululu 'poison'

losatekedzekatekedzeka 'be without bruises'

-pima 'examine'

-----  
cholinga (7/8) 'aim/goal'

-sintha 'change'

-gwirizana 'come to an agreement'

chathunthu 'the whole'

-khutira 'be satisfied'



## 20.5 EXERCISES

20.5.1 Answer the following question about the preceding newspaper articles; then ask each other some of your own:

1. Diane Stile ndani?
2. Anatafuna chiyani?
3. Njoka inali ya mtundu wanji?
4. Kodi njoka inaluma mwanayo?
5. Mayi wokalamba akufuna kuphunzira chiyani?
6. Kodi ndi chodabwitsa?
7. Chifukwa chiyani akufuna kuphunzira Chingelezi?
8. Chifukwa chiyani mukufuna kuphunzira Chichewa?
9. Kodi kuphunzira Chichewa ndi kovuta?
10. Kodi kuphunzira Chingelezi ndi kovutira kwa munthu wokalamba?

20.5.2 zinthu makumi asanu ndi awiri ndi mphambu zinayi = 74 things

Practice using numbers above ten by asking and answering 'how many' questions:

1st student: M'Januwale muli masiku angati?  
'How many days are there in January?'

2nd student: M'Januwale muli masiku makumi atatu ndi mphambu imodzi.  
'There are 31 days in January.'

1st student: \_\_\_\_\_ -ngati?

2nd student: \_\_\_\_\_.



### 20.5.3 REVERSIVES -UL-

Practice using reversives by asking and answering questions which call for the addition or deletion of the reversion suffix:

1st student: Kodi mukuvala? 'are you dressing?'

2nd student: Iyayi, ndikuvula. 'No I'm undressing.'

1st student: Kodi amapasula mipando? 'Do they destroy chairs?'

2nd student: Iyayi, amapanga mipando. 'No, they make chairs.'

Continues these patterns using other reversion pairs of verbs such as:

-mata	-	-matula
-vundikira	-	-vundukula
-manga	-	-masula
-seka	-	-sekula
-yala	-	-yalula
-tseka	-	-tsegula
-vala	-	-vula

### 20.5.4 -MWE 'THE SAME ONE' (WHO, WHICH THAT)

Practice using an -mwe form of the relative pronoun by asking and answering questions in the following form:

Munathandiza mphunzitsi uti?  
'Which teacher did you help?'

Ndinathandiza mphunzitsi yemwe mukumudziwa.  
'I helped the same teacher that you know.'

or

'I helped the teacher whom you know.'

1st student: ' \_\_\_\_\_ -ti?

2nd student: \_\_\_\_\_ -mwe \_\_\_\_\_.

20.5.5

READING

**Abzyale  
chinangwa,  
mbatata ndi  
maungu**

**MANGOCHI**

**ANTHU** ayalangiza kuti abzyale chinangwa, mbatata ndi maungu kuwonjezera chimanga cha m'minda mwawo.

Adalangiza anthuwo ndi Aphungu atatu pa misonkhano yomwe adachititsa m'madera awo posachedwapa.

Polankhula pa mudzi wa Chintumbula, m'dera la Mfumu yaing'ono, Namadzi, Phungu wongosankhidwa, woimira kumpoto, A Musa Ashimi, adalangiza anthuwo kuti abzyale chinangwa, mbatata ndi maungu kuti zidzawathandize msogolo muno.

Pa msonkhano umene udachitikirira ku Nkhuzi Bay, Phungu woimira kumadzulo, A Kamzenge, adapempha anthu kuti alimbikitse nachiso za Chipani kuti chaka chino zipite pasogolo kwambiri.

Kuiriya balanchi ya Mthundu, kumene Phungu woimira pekati, A E. Binje adachititsa msonkhano, Phunguyo adapempha anthu kuti azizvera malamulo a Boma chifukwa Boma silidzalekerera anthu osamvera malamulo.

chinangwa (7) 'cassava'

dzungu/maungu (5/6) 'pumpkin/pumpkins'

phungu/Aphungu (1a/2) 'member/members of Parliament'

-sankhidwa 'chosen/nominated'

-imira 'stand for/represent'

-limbikitsa 'strengthen/make firm'

Chipani 'party'

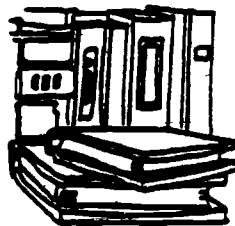
-lekerera 'let free/tolerate'

Answer the following questions about the text:

1. Anthu abzyala kale?
2. Abzyala chiyani?
3. Msonkhano unali kuti?
4. Ndani analankhula pamsonkhanopo?
5. Chifukwa chiyani kuti anthu azibzyala zinthuzo?

## 20.5.6 ADDITIONAL NEWSPAPERS AND PUBLICATIONS

Look for other publications using Chicheŵa such as Moni, Boma Lathu and Malawi Lero. Find a short article or paragraph which interests you and which you can understand without too much difficulty. Read it and then present it to the class, first reading it to them and then explaining any unfamiliar vocabulary. You may choose to write the article or paragraph on the blackboard at the end of your presentation.



20.6 SUPPLEMENTARY READING

WAYILESI

BY FRANCIS P. MOTO

Tamwandionerapoti dziko lawo  
Tidalipeza muwayilesi  
Zonse tipanga ife nawonso.  
Dzulo ku Lilongwe ankaponya mpira,  
Muwayilesi namonso adaagundika.  
Lasabata ndidaamva belu  
Kenaka mapemphero a mtchalitchi.  
Tsiku lina chidafumbiranso chimtali.  
Sukulu zilipo, ndidawamva aphunzitsi.  
Mwezi wapitawo wina adakwatira  
Nkuyimba, "Wanji waamuna wochoka  
Posoa adzadya tereini yemweyo!"  
Kamwanz kakhanda kalipo  
Ndidakamva kamalira.  
Mankhwala akakapatsa kamatonthola.

Ndikadzagula yanga wayilesi  
Ndidzayigambatula ndithu!

WIRELESS

Pygmies, their country,  
They found it in the wireless,  
All we do they, too, do.  
Yesterday at Li'ongwe there was football,  
Similarly in the wireless, they were  
playing.  
On Sunday I heard a bell  
Later on church prayers.  
One day there was chimtali dance.  
There are schools, I heard the  
teacher talking.  
The month before last, one man married.  
Sing, 'What kind of husband leaving  
During garden preparation. He'll eat  
that terylene."  
There is a baby  
I hear it. It cries.  
When given medicine it stops crying.  
  
When I buy my wireless  
Surely I will break it open!

## 20.7 RIDDLES

- Q. Kanthu aka kakadakhala ndi mano, kakadatipha-tonse. Nchiyani?  
'If this thing had teeth, it would kill us all. What is it?'
- A. Mphuthu  
(a doorway)
- Q. Kulikonse kumene chipita, kanthu aka kali nafe. Nchiyani?  
'Wherever we go, something is with us. What is it?'
- A. Chithunzithunzi.  
(a shadow)

## 20.8 PROVERBS

Chapita chapita dazi lilibe mankhwala.

'What has gone has gone; there's no cure for baldness.'

This proverb expresses the idea that 'what's done is done'; we shouldn't worry about what can't be changed. An equivalent proverb in English would be: 'There's no use crying over spilt milk.'

Anyani sasekana zikundu.

'Baboons don't laugh at each other's hind parts.'

This proverb indicates that it's useless (and hypocritical) to make fun of other people's defects when you share those very defects. It's like 'the pot calling the kettle black.'

# REVIEW EXERCISES

## Lessons 16-20

**A.** Substitute the following nouns into the model question making all necessary agreement changes; then give an appropriate answer to the question.

Example:

Model: *M'Malawi mwapazeka chakudya chanji?*  
'In Malawi what food is found?'

Substitution: *nsomba*

New Model: *M'Malawi mwapazeka nsomba sanji?*  
'In Malawi what fish are found?'

Answer: *M'Malawi mwapazeka chambo.*  
'In Malawi chambo are found.'

- |            |              |
|------------|--------------|
| 1. anthu   | 6. nyanja    |
| 2. zilombo | 7. zilankuro |
| 3. mitengo | 8. matawuni  |
| 4. zipatso | 9. chakudya  |
| 5. maina   | 10. masamba  |

**B.** Make sentences with the following nouns and verbs which express the stative *-k-* form of the verb. Remember that:

- 1) The stative suffix expresses either state or potential.
- 2) The stative verb is formed by the verb root + a harmonic vowel (*-i-* or *-e-*) + the stative suffix *-k-* + a final vowel (*-a* or *-e*).

Example:

*Mwesi/-ona*

*Mwesi umaoneka usiku uli wonse.*

'The moon is usually visible every night.'

- |                    |                        |
|--------------------|------------------------|
| 1. malaya/-ng'amba | 6. nsima yozizira/-dya |
| 2. chingwe/-dula   | 7. dzina lake/-iwala   |
| 3. matimati/-lima  | 8. udzudzu/-peza       |
| 4. tebulo/-thyola  | 9. bukuli/-werenga     |
| 5. njinga/-konza   | 10. madzi otentha/-mwa |

**C.** Answer the following questions.

Example:

*Kodi mukumudikirabe?*

Are you still waiting for him?

*Inde, ndikumudikirabe.*

Yes, I'm still waiting for him.

1. Kodi munapita nokha kumsonkhano kuja?
2. Anakuuza chiyani?
3. Munavala malaya ati?
4. Mwakhala mukuwerenga bukulo nthawi yotani?
5. Chifukwa chiyani anachoka?
6. Kodi aMavuto ndi aUfulu anabadwira m'mudzi womwewo?
7. Ndani anakudyetsani chipatso choipacho?
8. Munamva chiyani?
9. Kodi mwakhala mukuwerenga kuchokera pa nthawi yanji?
10. Chimapezeka chiyani m'nyanja?

**D.** Change the verbs in the following sentences to causative verbs with the subject 'I' (*ndi -*). Remember that:

- 1) The causative suffix *-ts-* expresses the idea that someone 'causes or makes something happen'.
- 2) The causative verb is formed by the verb root + a harmonic vowel (*-i-* or *-e-*) + the causative suffix *-ts-* + a final vowel (*-a* or *-e*).

Example:

*Ng'ombe zija zinadya msipu. → Ndinadyetsa ng'ombe zija msipu.*  
'The cattle ate green grass.' 'I fed the cattle green grass.'

- |                                |                                 |
|--------------------------------|---------------------------------|
| 1. Joni wadabwa.               | 6. Chikondi akuseka.            |
| 2. Agalu aja akuthawa.         | 7. Mlongo wanga wakondwa.       |
| 3. Mwachedwa.                  | 8. Munamwa mowa.                |
| 4. Ana anaona ulalo watsopano. | 9. Akuimba nyimboyo.            |
| 5. Mbale yagwa.                | 10. Bwenzi langa laphika nsima. |

**E.** Complete the following sentences.

Example:

*Sanadye ngakhale...*

*Sanadye ngakhale anali ndi njala.*

'He didn't eat although he was hungry.'

1. Adzanditumizira ndalama ngati...
2. Ndimalima mtedza m'munda momwe...
3. Tinamva kuti...
4. Chibadwire cha mwana wathu...
5. Ndinakomana ndi munthu yemwe...
6. Timagwira ntchito kuti...
7. Sanandithandiza ngakhale...
8. Chiyambire cha chaka chino...
9. Ndinamufunsa kuti...
10. Amathamanga ngakhale...kapena...

**F.** Answer the following questions with a noun formed from the main verb.  
Remember that:

- 1) Some verbs become nouns with the verbal modifier prefixes *wo-/o-* for people and *cho-/so-* for things.
- 2) Some verbs form nouns with the prefixes *m-, a-, u-, chi-, zi-* and a vowel suffix of *-i* or *-o*.

Example:

*Ndani amaphunzitsa Chicheŵa?*

'Who teaches Chicheŵa?'

*Mphunzitsi amaphunzitsa Chicheŵa.*

'A teacher teaches Chicheŵa.'

1. Mumadya chiyani?
2. Ndani amalonda nyumba?
3. Mumalembe ndi chiyani?
4. Ndani akuyendetsa galimoto iyo?
5. Chingelezi nchiyani?
6. Mumaphika m'chiyani?
7. Ndani amagulitsa chakudya?
8. Mwavala chiyani?
9. Mukutseka chiyani?
10. Ndani adzakonza njinga yanu?



**G.** Substitute the following and then answer the question with an appropriate 'since' expression. Remember that:

- 1) The present perfect progressive verb is composed of the perfect form of the verb 'be' followed by the progressive form of the main verb.
- 2) There are two 'since' constructions:
  - a) *kuhokera* + a time expression  
*kuyambira*
  - b) *ohi* + applied form of the verb ending in -e

Example:

Model Question: *Mwakhala mukuderenga buku ilo nthawi yotani?*  
'How long have you been reading that book?'

Substitution: *-lamba kalata iyo*

New Model: *Mwakhala mukulemba kalata iyo nthawi yotani?*  
'How long have you been writing that letter?'

Possible Answers: *Ndakhala ndikulemba kalata iyo kuyambira m'mawa muno.*  
'I have been writing that letter since this morning.'

*Ndakhala ndikulemba kalata iyo ohioiokere ohake.*  
'I have been writing that letter since he left.'

1. -phunzira Chicheŵa
2. -sewera mpira
3. -gwira ntchito
4. -mwa mowa
5. -manga nyumba iyo
6. -lima chimanga
7. -thamanga
8. -gona
9. -dikira
10. -dwala

**H.** Fill in the blanks with the appropriate expressions from the following lists:

yekha  
yomweyi  
ngati  
amene  
kuti

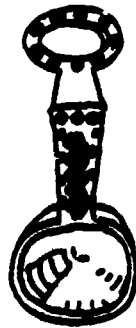
siinaoneke  
kuchokera  
anamasula  
sanafikebe  
mukugwira nchito  
amamwetsa

Example:

\_\_\_\_\_ *mwatopa, musigona.*

*Ngati mwatopa, musigona.*  
'If you are tired, you must sleep.'

1. Mnyamata \_\_\_\_\_ ananyamula mpando waukulu.
2. Iyayi sindinamuone. \_\_\_\_\_
3. Ndikudziwa mwana \_\_\_\_\_ mchimwene wake ndi mphunzitsi wanu.
4. Mwakhalala \_\_\_\_\_ ku Halale kuchokera chaka cha 1960.
5. Ndinayenda pansu pa njira \_\_\_\_\_.
6. Akundipempha \_\_\_\_\_ ndisapite.
7. Takhala tikusewera \_\_\_\_\_ pa naini koloko.
8. Dzuwa \_\_\_\_\_ m'mawa dzulo.
9. \_\_\_\_\_ katunduyo, atamanga.
10. Alimi \_\_\_\_\_ ng'ombe kumtsinje.



# TRANSLATIONS

## Lessons 11-20

COMMUNICATION/CULTURE : THE 'B' LESSONS

TRANSLATIONS OF :

DIALOGUES AND MONOLOGUES

TEXTS AND READINGS

LESSON 11B

11.1.

AT THE STORE

Owner: Hello, sir. May I help you?

James: I want a shirt.

Owner: Sorry, sir. I don't sell shirts, but I do sell cloth.

James: Really? Where do they sell shirts?

Owner: You should buy cloth for a shirt and go see a tailor.

He will sew your shirt or other clothes. It's not expensive.

James: Fine. What cloth is good for shirts?

Owner: What color do you want?

James: I like red or green.

Owner: Do you like this cloth? It's two kwacha a yard.

James: U.K. Give me two yards.

Owner: Thank you. And you will find a good tailor in front of this store.

James: Thank you.

11.7. Reading

A VILLAGE STORE

On Saturday, Maria sweeps outside her father's store. She does this work of sweeping every morning because she is the oldest child in the family. This day her father shut the store because he went to Namitete to order goods. Her father went by his bicycle with a big carrier.

The tailors came and Maria opened the store for them to take their machine and sew outside. She brought out everything and she closed the store again. Outside there were many people who were waiting for their clothes that they were sewing for them. This store was popular because its owner liked to chat with people and lowered his prices.

## LESSON 12B

### 12.1.

#### THE RAINY SEASON

The rainy season is the time of rain. Rain begins in the month of November and it continues 5 months until March or April. During this time people work in their fields. At first they clear their fields and plant maize or millet. When the maize grows, people weed in the maize fields. Sometimes people help each other weeding. In the month of February people begin to eat a little maize. They roast this maize on the fire. This time is difficult for walking because of the rain and mud. But people continue doing various things. In April they harvest the maize when it is ripe. It is a busy time and everyone helps each other.

### 12.4.

Mateche: Where do you come from?

Sally: I come from Chicago

Mateche: What kind of weather is there at Chicago?

Sally: There's a lot of wind.

Mateche: Is it cold now in Chicago?

Sally: Yes, it is cold from November until April.

Mateche: Really, I think that I won't like Chicago.

Sally: Which is the cold month in Malaŵi?

Mateche: June and July are the cold months.

### 12.6.

#### A STORY OF BEER AT A WORKING PARTY

It was the second morning and people went to Njoka's field to drink the working party beer. The Njoka family brewed beer so that their friends would help weeding their maize field. Because of being busy with his tobacco work, Njoka wasn't able to weed his maize field.

And when the sun rose a little, people were already beginning to cultivate. Everyone arrived at the field and they were given beer before beginning to cultivate. The people worked well and Njoka was happy. He put pots and gourds of beer under a big tree at the side of the field. The people drank a lot because Mrs. Njoka was an expert at brewing beer. And after the sun reached noon, the people stopped working.

The people sat at the side of the field and the women were dividing the beer. Many people got drunk and they were not able to cultivate. Many of them uprooted maize instead of weeds. When the cultivation was finished, Njoka thanked the people because of the unity they showed in this work. The people rushed to the village to drink the remaining beer. Women gathered firewood while some men went to kill crickets so that they might wash their mouths to remove the bitter taste of beer.

LESSON 13B

13.1.

THE PASSENGER AND THE CONDUCTOR

Conductor: May we help you?

Passenger (John): Yes, I want to go to Lilongwe. What day does the bus go?

Conductor: There are four buses everyday.

John: Fine. How much is the bus?

Conductor: Which bus do you want to catch, the express or local?

John: I want an express bus.

Conductor: Local bus fare is K3.48 and the express bus fare is K4.10.

John: At what time does the express bus arrive here?

Conductor: There are two buses. The first arrives here at 8:00 a.m. and departs at 8:15 a.m. The second, the afternoon one, arrives here at 2:15 p.m. and departs at 2:30 p.m.

John: At what time do these buses arrive in Lilongwe?

Conductor: The first bus arrives at Lilongwe at 12:30 p.m. The second bus arrives in the evening at 7:15 p.m.

John: I'll catch the first one because I don't want to have accommodation problems should I arrive at night.

Conductor: Give me the money so that I can sell you the receipt which you will show when getting on the bus.

John: Here's the money (K4.10).

Conductor: When the bus arrives, show the conductor this receipt so that he'll give you a bus-fare ticket.

John: Thank you very much.

Conductor: Have a nice trip (Goodbye).

13.6 Supplementary Dialogues

A SELLER AND A TRAVELER IN A RESTAURANT

Seller: Hello, sir.

Traveler: Hello, ma'am.

Seller: May I help you?

Traveler: Yes, I want some food.

Seller: Fine. We sell nsima, rice, sandwiches, scones, and tea with milk and without milk.

Traveler: Is the nsima without relish?

Seller: The nsima is with a meat and cabbage relish; the rice is also the same. But the nsima is differently priced because of the plate.

Traveler: I want nsima; show me the plates.

Seller: Fine, this big plate is 35 tambala, the small one is 25 tambala.

Traveler: Do you also sell drinking water?

Seller: No, water is free.

Traveler: Give me a big plate of nsima.

Seller: First, give me the money.

Traveler: Fine, here's the money. Take it.

Seller: Thank you, sit there. We'll bring the food for you.

Traveler: Fine, thank you, but hurry because the bus will leave soon.

Seller: Don't worry. We are always prompt here.

LESSON 14B

14.1.

THE MOON AND HIS TWO WIVES

The moon has two wives, the evening star and the morning star. He married the evening star first when he was still a young man, and she is his senior wife. If we picture the sky as the village of the moon, her hut is on the west side, surrounded by the huts of her daughters and grandchildren. The morning star is the moon's junior wife and she lives in the eastern part of the sky.

The evening star is the moon's favorite wife. She is hardworking and polite and when he stays with her she keeps him well supplied with food and drink. But the morning star is a jealous woman. She never speaks to the evening star, and when the moon comes to stay with her she refuses to cook for him and he goes to bed on an empty stomach. That is why the moon is full and healthy when it rises from the west and why it looks thin and sickly when it rises from the east.

14.6. Reading

THE CAUSE OF ETERNAL DEATH

The first man had two wives and each one wanted to be his favorite wife. Mkundikana, the junior wife, excelled in basket-making, and Mangepo, the senior wife, made beautiful pots.

One day they both created masterpieces and took them to their husband for him to judge which was the best. The husband found it difficult to choose between the pot and the basket so he threw them to the ground to test their solidity. The jar broke. So Mkundikana won the context and became the husband's favorite wife.

Soon Mangepo died and was buried in her hut, but they believed that she was immortal and would return one day.

After Mangepo's death, Mkundikana used to see her husband going every day to the senior wife's hut with a pot of water and sometimes he stayed there a long time. This worried her, so she decided to sneak into the hut one day and see what was going on. When she opened the door she saw that her rival had risen from the grave in the form of a beautiful banana tree. This made her furious and she fetched a bush knife and cut the tree down with one stroke.

Immediately blood flowed from the tree and she heard Mangepo's voice saying, "Now it is all finished. I die without hope of returning. The same will happen to you and all mankind."

And so it was the sin of Mkundikana which was the cause of man's eternal death. Thereafter it was forbidden for women to make baskets. They make only pots now, in memory of Mangepo.



LESSON 15B

15.1.

BUILDING A HOUSE

Before he married his wife, Tsitsi was told to build a house at his wife's village. After he understood this, he went to bring his people from home to help him to build this house. For two days they were cutting posts, poles, and supports together with the center pole for the house. Also they didn't forget to bring a lot of sisal rope for building the house (finding that there were no nails). With tall grass for building the roof and for binding the door they all departed for the village. After these things were at hand, the building of the house began. They dug holes for erecting the corner posts. These holes they dug in a circular fashion. After finishing to dig, they erected the corner posts and began to tie the support poles for the roof and walls. Between these corner posts they bound long grass. On the second day they built the roof. In the middle of the house they erected the center pole so that the roof would be strong enough to climb on. On the third day they pounded the earth and daubed the house with mud. The women were bringing water for pounding this earth. On the fourth day they thatched the house and bound the door. After they married, Tsitsi's wife smoothed the floor of the house and it was like cement. They even engraved outside.

15.5. Supplementary Reading

I AM THE HOUSE

I am the house, I am the house,  
Said the central pole.  
All depend on me,  
Me, the strong central pole!  
I am the house, I am the house.

We are the house, We are the house,  
Said the beams  
All wait for us,  
We, the strong roof!  
We are the house, We are the house,  
Said the beams.

We are the house, We are the house,  
Said the walls.  
All look upon us,  
We, the firm walls!  
We are the house, We are the house,  
Said all the walls.

Who is the house? Who is the house?  
Said all of them.  
Who excels among us?  
We are nothing on our own.  
Who is the house? Who is the house?  
Said all of them.

We are the house, We are the house,  
Said all of them.  
One bundle when building  
All of us bound together!  
We are the house, We are the house,  
Said all of them.

## 15.6.2.

### HOW TO BUILD A LATRINE

First, we should find a place where there aren't many stones because it won't be difficult to dig there. Usually a latrine needs to be dug deeper than a person's height lest it fill quickly. Its length should be four and a half feet and its width should be two and a half feet so that there is enough space.

We go to the forest to cut trees of the Muwanga species or stronger than that to spread on the top (of the hole). Where there are gaps, we should lay stones and cover them with clay, (and) later on we should smear the floor and smooth it with a smoothing stone. We should not forget to leave a small hole in order to sit when we 'help ourselves'. Without fail, we must have a cover on the hole of the latrine.

We also go to the forest to find a beam, poles, bamboo, small beams, grass stalks, grass, strips of bark, or sisal. We should dig holes around the latrine and put poles in them. The bamboo should be split, put crosswise against the small poles and tied at close intervals. Outside, we get the grass stalks and tie them on the outside with (another layer of) bamboo. And (we) smear the inside and outside; later on we should smooth the walls. We should not forget to leave a door.

We get the beam and put it lengthwise on top of the walls, and we collect small beams to tie on the large beam around the whole house. We also get the bamboo and tie it crosswise against the small beams and the entire roof, and after that we layer grass stalks against the bamboo and then a layer of bamboo. We should thatch the roof with grass in fear of rain and sun. Finally (and completely), we should attach (tie) the door (against the doorway).

LESSON 16

16.1.

A BROKEN BICYCLE

Man: Hello, ma'am.  
Kathy: Hello, sir.  
Man: How are you?  
Kathy: I'm fine, and you?  
Man: I'm fine also. Thank you.  
What's the matter with your bicycle?  
Kathy: The bike is damaged.  
Man: Sorry. What happened?  
Kathy: I had an accident.  
I fell in a hole because of a car.  
Man: Are you hurt?  
Kathy: No, I'm not hurt much,  
but my dress is torn.  
Is there a bicycle repairman here?  
Man: Yes, there is.  
Come, let me show you.  
Kathy: Thank you very much.

16.4

AT THE BICYCLE REPAIRMAN'S

Kathy: Hello!  
Repairman: Come in.  
Hello, ma'am. How are you?  
Kathy: I'm fine and you?  
Repairman: I'm fine too. Thanks.  
What's the problem?  
Kathy: I don't know. The tire is scraping 'khwe, khwe, khwe...'  
Repairman: O.K. Let me see it.  
Kathy: How much money is it?  
Repairman: Give me 75 tambala; that's all.  
Kathy: Fine. At what time will you finish?  
Repairman: I'll finish soon.  
Kathy: Fine. I'll wait.

LESSON 17

17.1.

SCHOOLCHILDREN

Two boys, Juma and Yohane, are talking on the way to school:

Juma: Hello, Yohane.

Yohane: Hi!

Juma: How are you doing? (lit. How have you gotten up?)

Yohane: I'm so-so.

Juma: What's the problem?

Yohane: My leg is hurting me. I hurt myself yesterday playing ball.

Juma: Sorry about that. You should go to the hospital so that they'll give you some medicine. Were you treated yesterday?

Yohane: Yes, my sister, Chapasi, boiled some water for me, treated the injury, and bandaged it with some cloth.

Juma: At what time will you go to the hospital?

Yohane: When we finish our math exam.

Juma: Oh! I forgot that today we'll have an exam. Aah! I'll fail this exam. Math troubles me a lot.

Yohane: Math troubles me a lot too. I like English and playing ball more.

Juma: Last week my father beat me after I failed a test. If I fail this one, he'll beat me again. What can I do?

Yohane: My father gets angry too if I fail an exam. And he told me that if I fail again, he won't buy me a shirt.

Juma: Let's hurry up; time is up. Listen to the bell ringing. We're going to find our friends after they have already begun to study (in class). Come on, let's run.

Yohane: I can't run. My leg hurts a lot.

Juma: We are always late and we find our friends in the middle of the math. Maybe this is the reason that math is difficult for us.

Yohane: Yes, really. You go on ahead because I can't run. I'll see you at school.

17.4.5. Reading 1

LIFE AT PRIMARY SCHOOL

When we arrive at school, before we enter the classroom, all of us boys take our brooms to sweep designated areas (outside) that we must sweep. The girls sweep in the classrooms. All schoolchildren have their brooms. When it's time to start school all of us stay in lines. There we pray, and sing our national anthem. We walk in lines to enter our classrooms. Anyone who didn't sweep properly is sent out to sweep again. Late-comers are given corporal punishment or work after school in the afternoon. Sometimes on days when it rains, they go and cultivate in the school garden or they go and cut grass.

Sometimes we go and labor for a ball. A man of the village near to the school buys a ball so that the schoolchildren will go and labor in his garden. Sometimes we are able to work for many balls in a year. We'll go and labor for those balls on Friday, during class time. Also we'll sometimes take care of maize, goats, or pigs if we want to have a picnic at school. At the picnic there's the chairman of the school committee and the village headmen.

17.4.6. Reading 2

LIFE AT SECONDARY SCHOOL

When beginning studies at secondary schools, there are a lot of difficulties. After you arrive, you are given such names as 'pwaka' or 'bongwe' or 'nyuka' (newcomer). This name is given by your companions who have just finished their first year of school there. When you go to eat, some snatch your relish and give you bones saying, "Eat this!", and when you go to bed others wet all of your bedding. They do these things so that you'll get used to life at secondary school quickly. Also it is a way of welcoming you.

The studies were also strange. Because of being accustomed to being taught by one teacher at primary school, it was surprising to see that each lesson has its teacher. The manner of teaching was also strange, especially because each teacher was difficult to get accustomed to in a short time. As a result of this you weren't able to get used to your teachers during the whole first term.

17.6. Supplementary Reading

THE GROWING UP OF CHAKULASA

When Chakulasa had grown to a school-going age, his parents asked the teacher to go and see him and find out if he had reached a sufficient size for school. The headmaster told Chakulasa to touch his ear by passing his arm over his head, and he did this and touched the ear. This was the way of knowing whether the child had reached a school-going age or not.

Chakulasa was so bright that he never had difficulties with his learning till he reached the fifth grade. In this class he was made a class prefect to look after his classmates if they were doing wrong things at school. The class teacher was a female teacher, the wife of the headmaster. He was told that if pupils were late, he should write their names down and hand the list to the female teacher. At the same school he found a girlfriend named Mphukeyi and they loved each other very much. But this was a secret because the rules of the school did not allow a pupil to fall in love with another pupil.

LESSON 18

18.1.

HERDSMAN—FATHER AND SON

A father and his child are talking. The child herds the cattle and he (the father) is telling him to take care of the cattle.

Father: Masau! Masau!

Child: Yes! (He runs to his father and, after arriving, he sits down.)

Father: Where did you graze the cattle yesterday?

Child: I went with them to the swamp.

Father: After that did you go somewhere else with them?

Child: No, I (just) traveled about with them at that place.

Father: Are you telling the truth?

Child: Yes.

Father: I've just returned from Chibwe's across the river. He was complaining that some cattle had been feeding on the maize seedlings in his field. Didn't you go there across the river yesterday?

Child: No, I didn't go there. James likes to graze the cattle across the river.

Father: All right. Then take care of the cattle so that they won't cause any disputes if they eat the maize seedlings of someone. I don't want that to happen. Do you understand?

Child: Yes. I understand.

Father: Also, go with them where there is a lot of green grass that they can fill themselves on and a lot of good water to make them drink. Hungry cattle break their corral at night and go to eat the maize seedlings of someone else's field.

Child: Yes, I understand.

Father: Good, go and let them out because the sun has risen. Listen to them mooing with hunger.

18.6. Reading

THE DISPUTE OVER GOATS

I'm coming from the chief's house. Chimchere's goats have been eating maize in my field close to the village. I went to inform him of the issue. Chimchere's goats are very destructive, having eaten the maize of many other people this year. But as for me, he (Chimchere) will see! We'll go as far as the court together if the chief doesn't settle the issue well. Chimchere is careless because people fear him because he is a witch who dances even in the daytime. But he won't defeat me for I'm also tough.

Once the rains start, Chimchere doesn't take care of his goats. His neighbors find a shepherd or tie them (their goats) with string to a bush, but he doesn't do any of this. Today after I went to the field, I found that all of the maize on this side of the road was nibbled and some goats were running away when they saw me. I began to herd them until I gave them to the chief who's the one who'll give them to their owner. He (Chimchere) is lucky because I could have killed them and never taken them to the chief. And who could he point at? He will thank God because all his goats are alive. But the case will not fail.



LESSON 19

19.1.

TWO FARMERS

Some elders, Mphadwe and Chibwe, are talking together. At the beginning, Mphadwe had gone to Chibwe's house and he finds him carving the handle of a hoe in the shade of a tree.

Mphadwe: Hello.

Chibwe: Come on in. (He gives him a goat skin to sit on and then he begins to greet him.)

Hello!

Mphadwe: Hello!

Chibwe: And how are you?

Mphadwe: We're fine. Except at home I've left the children coughing. And are you well here; and what about the headache that you complained about the day before yesterday?

Chibwe: Today I'm all right. You've found me carving this handle. My child is sick with measles but he's playing.

Mphadwe: That's pleasant. Well, you've carved that handle well. I don't know how to carve handles like that; all my handles are laughable in appearance.

Chibwe: Appearance isn't anything. The importance is that you use it.

Mphadwe: That's really true. Did you begin to plant tobacco?

Chibwe: Yes, I planted one part, and I have already spread fertilizer.

Mphadwe: Our friends have worked. I didn't begin planting tobacco. I've gone and cultivated groundnuts. I don't have enough tobacco in the nursery.

Chibwe: Have you grown any maize?

Mphadwe: There's maize. I weeded and spread fertilizer in two parts. And thus without this headache, I'd also have finished a third section.

Chibwe: Yes, cultivation goes well when sickness is far away.

Mphadwe: That's really true. Stay well.

Chibwe: Goodbye and greet those at home.

Mphadwe: O.K., I shall.

19.4.2. Useful Questions for Agricultural Workers.

1. Are you a farmer?
2. What seeds do you plant?
3. How many acres is your garden?
4. How many bags do you produce per acre?
5. How many bags of fertilizer do you apply per acre?
6. How much do you usually earn from your crops per year?
7. How near is your house to the office of the extension worker?
8. Is your garden close to your house?
9. How many children do you have?
10. Are they all at school?
11. How many grain stores do you have?
12. How many cattle do you have?
13. How do you do your plowing?
14. Do you have enough money to pay the school fees of your children?
15. Where do you sell your crops?
16. What kinds of crops do you sell?
17. Where do you buy fertilizer?
18. Is the ADMARC market near?
19. How many times do you weed your garden?

Getting Medical Information About a Patient

1. What is your name?
2. What is your husband's name?
3. What is the name of this child?
4. What village are you from?
5. What is the name of the village chief?
6. When was this child born?
7. How many children do you have? All together, how many are alive? dead?
8. Was this child born at home or in the hospital?
9. Was he a big or small baby when he was born?
10. How is the child today? What's wrong with him?
11. Does he have a fever?
12. Does he vomit?

13. Does he have diarrhea?
14. For how many days has he had a fever?
15. You should give him water three times a day.
16. Come back to the hospital if he is worse.
17. What kinds of foods does the child eat as ndiwo?
18. What other kinds of foods does he eat?
19. Where do you get your water from?
20. Where do you keep your farm animals?
21. Do you have a latrine?
22. Are there rats at your house?
23. Are there bedbugs or other kinds of insects which bite in your house?

#### 19.6. Reading

##### THE HARE AND THE OWNER OF THE GARDEN

Once upon a time a man cultivated groundnuts. The groundnuts grew well. However, Hare began to steal those groundnuts. Everyday, the Hare went to steal them in the middle of the night.

After a while, the man decided on a way to catch Hare. He decided to set traps around the whole field. After he went to inspect the traps one morning, he found that Hare had been caught in one trap. The man was happy and took the Hare alive with him to the village. Everyone met to see who was stealing groundnuts from the field. All of the people of the village agreed that Hare should be punished severely. They decided to make a big fire in order to burn Hare. All the people took Hare with them to the bush and they bound him to a tree, and all went to gather firewood.

Hyena arrived when they had tied up Hare. He asked him the reason he was tied up. Hare told Hyena that his father went to kill some wild animals and that he must play with the bones (i.e. eat the meat off the bones) but he refused. After he heard these words, Hyena offered to be bound in place of Hare.

The people returned with the firewood. They were surprised that there was no Hare but in his place there was Hyena. They nevertheless took him and burned him.

Hyena died for another.

LESSON 20

20.1.

NEWS OF OUR COUNTRY

THE SICK MUST GO TO THE HOSPITAL QUICKLY

In order to improve the lives of the people the Government and the churches should work together, for by doing so the health of the people will improve greatly.

This was said by Mr. Chimango, who is the Minister of Health, when opening the hospital built by the Anglican Mission at Gawanani, in the area of Sub-Traditional Authority Nsosa, west of Machinga District.

The Minister repeated what the President has often been saying that the Government and the churches are doing the same work, developing the Nation. He said that what the church has done at Gawanani has fulfilled what the President wants and that churches should be free to do what will help improve the lives of the people, in addition to freedom of worship, because by doing so, they are helping the Government to cure and prevent diseases.

Mr. Chimango asked the employees at the hospital to work honestly. He asked the hospital staff to take care of the hospital equipment. He also asked the people in the area that when they become sick they should come to the hospital before they become worse. The Minister advised all the parents to take their children to the hospital whenever they become sick.

20.4. Readings

A CHILD BITES A SNAKE

Parents of an eighteenth month old child named Diane Stiles, ran despondently from their house to the garden where they saw their child happily chewing a poisonous snake. The color of the snake was black.

The body of the snake looked quite all right without bruises, but the snake was already dead because the child bit its head when she put it in her mouth. When the child was examined at the hospital, they found that the child was not bitten, even slightly, by the poisonous snake.

The father of the child explained that Diane was just growing teeth, and the strength of the first teeth is such that they can cut very hard things; "If you are not careful with them they can cut fingers of a grown-up person," said her father at the end.

### AN OLD WOMAN STUDIES ENGLISH AGAIN

An old woman 82 years old has begun to study again at secondary school. Her aim is to learn English, that's all. She said that since things have changed a lot these days, it is desirable that her English be caught up with modern life even though she left school a long time ago. She says that she wants to study English the whole year until she's satisfied that she has learned enough. The woman's name is Elena Antonussi.

#### 20.5.5. Reading

##### PEOPLE TO PLANT CASSAVA, POTATOES, AND PUMPKINS—MANGOCHI

The people have been advised to plant cassava, potatoes, and pumpkins to supplement the maize from their gardens.

The people were advised by three Members of Parliament at meetings which took place at their respective constituencies.

Speaking at Chimtumbula Village in the area of Sub-Traditional Authority Namadzi, the nominated Member of Parliament for Mangochi North Constituency, Mr. Musa Ashimi, advised the people to plant cassava, potatoes, and pumpkins which will help them in the coming days.

At a meeting which took place at Nkhuzi Bay, the Member of Parliament for Mangochi West, Mr. Kanzengo, asked the people to intensify party activities this year for the advancement of party works.

At Mthundu Area Branch, where the Member of Parliament for Mangochi Central, Mr. E. Binje, addressed a meeting, the Member asked the people to follow Government Laws because the Government will not tolerate law breakers.

# REFERENCE GRAMMAR

## I. NOUN CLASSES

Nouns in Chichewa are divided into classes. These noun classes are characterized by class prefixes, agreement prefixes, numbers, plural/singular pairings, and some semantic homogeneity of nouns in some classes.

### A. CLASS PREFIX

Most nouns in Chichewa consist of a prefix\* + a stem, and it is this prefix (the class prefix) which determines the classification of the noun. For example:

	Class Prefix	+	stem	
<u>chitsime</u>	'a well'	=	<u>chi-</u>	+ -tsime

The class prefix chi- identifies chitsime as a noun in the chi- class (which includes other nouns having the class prefix chi- such as chitseko 'a door', chingwe 'a string', etc.)

For some classes, what is labeled the class prefix is the most general prefix for that class. For example, the mu- class includes nouns having the class prefix mu- and also its variants m- and mw-:

Class Prefix	+	Stem	
<u>mu-</u>	+	-nthu	= <u>munthu</u> 'person'
<u>m-</u>	+	-lendo	= <u>mlendo</u> 'guest'
<u>mw-</u>	+	-ini	= <u>mwini</u> 'owner'

In other classes, there is either no uniform class prefix or the prefix is realized as zero. These classes are referred to by the agreement prefix (AP).

### B. NUMBERS AND SINGULAR/PLURAL PAIRINGS

In addition to being identified by a characteristic prefix, noun classes are also numbered, according to a system of classification used by other Bantu languages. For example, the ma- class is also called Class 6, the chi- class is called Class 7, and the zi- class is called Class 8.

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\* Nouns in Class 1a and some nouns in Class 5 and Classes 9 and 10 have a  $\emptyset$  zero realization of their class prefixes (e.g. Class 1a 'katundu' 'luggage' and Class 5 dengu 'basket', and Classes 9 and 10 sukulu 'school'). And Classes 12 and 13 include nouns which consist of two class prefixes (the diminutive prefix ka- or ti- + a class prefix + a stem):

ka-	+	m-	+	-peni	=	kampeni	'a small knife'
ti-	+	-zi	+	-tseko	=	tizitseko	'small doors'

Many class prefixes identify a noun as being singular or plural. For example, chi- is the singular class prefix for the stem -tsime (chi-tsime 'a well') and zi- is the plural class prefix for the same stem -tsime (zi-tsime).

Most noun classes are classified in numbered pairs or prefix pairs, with the first item being the singular form and the second being the plural. Chitsime/zitsime would be classified as belonging to the Chi/Zi classes of Classes 7/8. There are eight regular singular/plural pairings of nouns in Chichewa:

<u>Class Numbers</u>	<u>Prefixes</u>	<u>Examples</u>
Classes 1/2	Mu/A (class)	<u>munthu/anthu</u> 'person/people'
Classes 1a/2	∅* /A (class)	<u>bambo/abambo</u> 'father/fathers'
Classes 3/4	Mu/Mi (class)	<u>mudzi/midzi</u> 'village/villages'
Classes 5/6	Li/Ma (agreement/class)	<u>dzina/maina</u> 'name/names'
Classes 7/8	Chi/Zi (class)	<u>chitsulo/zitsulo</u> 'tool/tools'
Classes 9/10	I/Zi (agreement)	<u>njinga/njinga</u> 'bicycle/bicycles'
Classes 12/13	Ka/Ti (class)	<u>kamwana/tiana</u> 'smallchild/child- ren'
Classes 14/6	U/Ma (class)	<u>ulalo/maulalo</u> 'bridge/bridges'

Some nouns are irregular; their singular comes from one class pairing and their plural from a different class pairing:

Classes 5/2	Li/A	<u>bwenzi/abwenzi</u>	'friend/friends'
Classes 9/6	I/Ma	<u>tawuni/matawuni</u>	'town/towns'

In the first example, the Class 5 noun bwenzi 'friend' goes to Class 2 for its plural form and agreements while a regular Class 5 noun goes to Class 6. Similarly, the Class 9 noun tawuni 'town', instead of going to Class 10 for its plural form and agreements, goes to Class 6.

Classes 15 (Ku), 16 (Pa), 17 (Ku), and 18 (Mu) have no singular/plural pairings.

\*∅ indicates a (zero) realization of the class prefix for Class 1a nouns.

### C. AGREEMENT PREFIX (AP)

Agreement is another characteristic of noun classification in Chichewa. Modifiers (demonstratives, adjectives, possessives) and verbs must agree with the class of the noun with which they are linked. Agreement is marked by an agreement prefix (AP) characteristic of each noun class. The AP is attached to those modifiers and verbs.

For some noun classes, the AP is the same as the class prefix:

Zingwe izi zinali zazitali. 'These strings were long.'

Zingwe 'strings' agrees with other parts of the sentence through the AP zi-, which is identical with the class prefix zi-.

In other noun classes, the AP is different from the class prefix:

Mwamuna wokalamba mmodzi akuwêrenga. 'One old man is reading.'

Mwamuna 'man' agrees with other parts of the sentence, not by the class prefix mu- or mw-, but by other variations of the Class 1 AP (m-, u-, and a-).

In some noun classes, the AP has little or no relationship at all to the class prefix:

Dengu ilo si lodula. 'That basket isn't expensive.'

Dengu 'basket' agrees with other parts of the sentence by means of the AP li- and not by any class prefix.\*

### D. ITEMS IN NOUN CLASSES

Some noun classes can be generalized according to the types of nouns in the class. For example, Classes 1/2 (Mu/A) are often called the 'people' classes because all of the nouns in them refer to human beings. Class 14 (U) is characterized by the number of abstract nouns included in it (ulemu 'respect', ubwenzi 'friendship', etc.) And Classes 12/13 (Ka/Ti) are called the diminutive classes because they 'diminish' whatever nouns they are prefixed to (kampando 'a small chair', timipando 'small chairs').

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\* Due to lack of a uniform class prefix in Class 5, this class is labeled the li- class after the agreement prefix. Similarly, Classes 9/10 are called the I/Zi classes after their characteristic APs.



NOUN CLASSES IN CHICHEWA

Class #	Class Prefix	AP	EXAMPLE
1(s)	mu-(m-, mw-)	m-, u- a-	Munthu uyu sadya. 'This man won't eat.' Mlendo wanu wafika. 'Your guest has arrived.' Mwana wawo afuna ndalama. 'Their child wants money.'
1a(s)	∅	m-, u- a-	Katundu wake ali m'nyumbamo. 'His luggage is in the house.' Bambo wanu apita. 'Your father will go.'
2(pl)	a-	a-	Anthu awa sadya. 'These men won't eat.' Alendo anu afika. 'Your guests have arrived.' Ana awo afuna ndalama. 'Their children want money.' Akatundu ake ali m'nyumbamo. 'His pieces of luggage are in the house.' Abambo anu apita. 'Your fathers have gone.'
3(s)	mu-(m-, mw-)		Munda wanu uli patali. 'Your field is far.'
4(pl)	mi-	i-	Minda yanu ili patali. 'Your fields are far.'
5(s)	∅, li-, dz-, ts-, d-, di-	li-	Dzina lake ndi lalitali. 'His name is long.'
6(pl)	ma-	a-	Maina ake ndi aatali. 'His names are long.'
7(s)	chi-	chi-	Chipewa chanu ndi chofiira. 'Your hat is red.'
8(pl)	zi-	zi-	Zipewa zanu ndi zofiira. 'Your hats are red.'
9(s)	m-, n-, ny-, ng-, ∅	i-	Nyali iyi ndi yodula. 'That lamp is expensive.'
10(pl)	m-n-, ny-, ng'-, ∅	zi-	Nyali izi ndi zodula. 'Those lamps are expensive.'
There is no class 11 in Chichewa			
12(s)	ka-	ka-	Kampandoko kathyoka. 'The small chair is broken.'
13(pl)	ti-	ti-	Timipandoto tathyoka. 'The small chairs are broken.'
14(s)	u-	u-	Udzu uwu wafa. 'This grass is dead.'
6(pl)	ma-	a-	Maukonde ndi atsopano. 'These nets are new.'
15	ku-	ku-	Ndimakonda kuimba kwanu. 'I like your singing.'
16	pa-	pa-	Patebulo pali buku. 'There's a book on the table.'
17	ku-	ku-	Kwawo ndi kuno. 'Their home is here.'
18	mu-	mu-	M'chitsime mulibe madzi. 'There isn't any water in the well.'

## II. PRONOUNS

Personal pronouns (I, me, my, mine) in Chicheŵa appear as one of three forms: APs, an emphatic form, and a possessive form.

### A. SUBJECT APs

The subject APs for personal pronouns are prefixed to the verb stem. However, personal pronouns do not usually have an expressed referent in the sentence:

AP + verb  
 Mu- -bwera = Mubwera 'You will come.'  
 'you' 'will come'

AP	Example
<u>Ndi-</u> 'I'	<u>Ndiphunzira.</u> 'I will study.'
<u>U-*</u> 'you' (singular/familiar)	<u>Ukugwira ntchito.</u> 'You are working.'
<u>A-</u> 'he, she'	<u>Amakhala pano.</u> 'He/She lives here.'
<u>Ti-</u> 'we'	<u>Tikudikira.</u> 'We are waiting.'
<u>Mu-</u> 'you' (plural/respect)	<u>Munadwala.</u> 'You were sick.'
<u>A-</u> 'they'	<u>Adzathandiza.</u> 'They will help.'

\* Singular forms of pronouns such as u- (You) are used infrequently and then only in referring to young people or very close friends. It is more common (and preferable) to use plural and therefore respectful forms of pronouns such as mu- when referring to people.

### B. OBJECT PREFIXES (OPs)

There are also verbal prefixes for pronoun objects. These object prefixes (which are placed after the T/A prefix before the verb root) vary in some instances from the corresponding subject APs:

Subject		Object			
AP	+	T/A	+	OP	+ VR + VS
A-		-na-		-mu-	-on- = 'He saw him.'
'he'		(past)		'him'	'see'

OP	Example	
-ndi- 'me'	Mphunzitsiyo an <u>andiona</u> .	'The teacher saw me.'
-ku- 'you' (s./fam)	Mphunzitsiyo an <u>akuona</u> .	'The teacher saw you.'
-mu-, -m'-(him,her)	Mphunzitsiyo an <u>amuona</u> .	'The teacher saw him/her.'
-ti- 'us'	Mphunzitsiyo <u>anati</u> ona.	'The teacher saw us.'
-ku...ni 'you' (plural/respect)	Mphunzitsiyo <u>anakuonani</u> .	'The teacher saw you.'
-wa- 'them'	Mphunzitsiyo an <u>awaona</u> .	'The teacher saw them.'

### C. EMPHATIC PRONOUNS

The emphatic form of personal pronouns is used for emphasizing the subject of a sentence, for marking the subject of the verb ndi 'be', (whether it is emphasized or not) and for objects of prepositions and other particles.

1. Don't confuse emphatic forms with APs. Emphatic forms may precede the AP to emphasize the identity of the subject, but they are optional:

Emphatic Pronoun	AP	+	-kupita	
<u>Ine</u> 'I, me'	ndi-	+	-kupita.	=Ine, ndikupita. 'As for me, I'm going.'
<u>Iwe</u> 'you'	u-	+	-kupita.	=Iwe, ukupita. 'As for you, you are going.'
<u>Iye</u> 'he/she, 'him/her'	a-	+	-kupita.	=Iye, akupita. 'As for him/her, he/she is going.'
<u>Ife</u> 'we/us'	ti-	+	-kupita.	=Ife, tikupita. 'As for us, we are going.'
<u>Inu</u> 'you'	mu-	+	-kupita.	=Inu, mukupita. 'As for you, you're going.'
<u>Iwo</u> 'they/ them'	a-	+	-kupita.	=Iwo, akupita. 'As for them, they are going.'

2. With a pronoun subject, ndi 'be' requires a subject marker. The emphatic forms of personal pronouns are used for this purpose instead of APs. But note that)emphatic forms follow ndi and are often merged with it. (Remember an AP always precedes its verb stem):

Ndi 'be' +	emphatic pronoun	Example
Ndi +	ine	= Ndine mphunzitsi. 'I am the teacher.'
Ndi +	iwe	= Ndiwe wophunzira. 'You are a student.'
Ndi +	iyē	= Ndiye Mzungu. 'He/She is a European.'
Ndi +	ife	= Ndife abwenzi. 'We are friends.'
Ndi +	inu	= Ndinu alendo. 'You are guests.'
Ndi +	iwo	= Ndiwo alimi. 'They are farmers.'

3. Emphatic forms of personal pronouns are used as objects of prepositions and other particles. The emphatic pronoun may merge with the preceding preposition or particle:

Preposition/  
Particle + Emphatic  
Pronoun Example

<u>na-</u> 'with'	+	<u>ine</u> 'me' (nane)	=	Adzabwera nane. 'He'll come with me.'
<u>patsogolo pa</u> 'in front of'	+	<u>iwe</u> 'you'	=	Ndikukhala patsogolo pa iwe. 'I'm sitting in front of you.'
<u>pa</u> 'by'	+	<u>ife</u> 'us'	=	Ngozi inaonedwa <u>pa ife</u> . 'An accident was seen by us.'

#### D. POSSESSIVE PRONOUNS

Personal pronouns also have possessive forms (my, mine, your, yours, etc.). These possessive pronouns are stems which agree with noun referents by means of an associative prefix (AP + 'a' of association):

Noun	AP	+	-a-	+	Possessive Stem	
dzina	li-	+	-a-	+	<u>-nga</u> 'my/mine'	= dzina <u>langu</u> 'my name' (li- + -a- = la)
mabuku	a-	+	-a-	+	<u>-ko</u> 'your/yours'	= mabuku <u>ako</u> 'Your books' (a- + -a- = a-)
chala	chi-	+	-a-	+	<u>-ke</u> 'his/her/hers'	= chala <u>chake</u> 'his/her finger' (chi- + -a- = cha-)
nyumba	i-		-a-	+	<u>-thu</u> 'our/ours'	= nyumba <u>yathu</u> 'our house' (i- + -a- = ya-)
zipewa	zi	+	-a-	+	<u>-nu</u> 'your/yours'	= zipewa <u>zanu</u> 'your hats' (zi- + -a- = za-)
mphaka	u-	+	-a-	+	<u>-wo</u> 'their/theirs'	= mphaka <u>wawo</u> 'their cat'

### III. VERBS

The verb in Chicheŵa is characterized by an assembly pattern of a number of bound parts, (that is parts which never occur on their own.) Various prefixes and suffixes are attached to the verb root to mark subject, object, tense/aspect, negation etc. A verb construction may be only a verb stem or it may include the subject and object as well (Dikira! 'Wait!'/ Ndirimudikira. 'I waited for him.') In fact, a verb can give so much information that a statement in Chicheŵa may consist of only the verb.

There exists an inter-relationship among the verbal prefixes and suffixes which determines the parts that can appear together in a particular verb construction. For example, all verbs which form their negatives with the prefix -sa- take final vowel suffix -e:

musapite 'Please don't go!'/ 'You shouldn't go.'

asanachoke, tifuna kumuona. 'Before he leaves, we want to see him.'

#### A. REGULAR AND IRREGULAR VERBS

In Chicheŵa, regular verbs are those verbs which

- 1) end in final vowel -a or -e and
- 2) can have a tense/aspect prefix. (T/A).

Most verbs in Chicheŵa are regular by this definition: -pita 'go', -bwera, 'come' -tsala 'stay', -sewera 'play', etc...

Irregular verbs in Chicheŵa do not satisfy either one or both of the above requirements. For example, the verb kuti 'to say' can have a T/A prefix but it can not end in either -a or -e; -yenera 'should/ought to' ends in -a but it can never have a T/A prefix in its construction.

The following is a list of some of the irregular verbs in Chicheŵa:

-li/ndi 'be'

-li ndi 'have'

Pali/Muli? Kuli 'There is/are'

-yenera 'should/ought to'

-tani? 'do what/say what'

-tha 'can/be able'

-ngathe 'can/be able'

-ti 'say'

-tere/-tero 'say/do this, say/do that'

For a full explanation of -li/ndi, -li ndi, and Pali/Kuli/Muli, see the Verb Review after Lesson 8.





-sana-

'before'. This tense/aspect prefix is composed of the negative prefix -sa- and the past tense/aspect prefix -na- to indicate something 'before' or 'not yet occurred': It appears in one of two verbs in the sentence:

AP T/A

Mu-sana-bwer-e, muyenera kundifunsa.  
'Before you come, you should ask me.'

-ka-  
-kadza-  
-kana-  
-kada-

'if/when'. The T/A -ka- expresses 'when' or 'if' in one verb whose result is expressed in the second verb. -ka- may appear with or without an accompanying T/A prefix:

AP T/A

A-ka-bwe-ra-, nditsala. 'If he comes, I'll stay.'

AP T/A

Mu-kadza-gwir-a ntchito, mudzapeza ndalama zambiri.  
'If you will work, you'll earn a lot of money.'

AP T/A

AP T/A

A-kana-phunzir-a, a-kana-khoz-a mayeso.  
'If he had studied, he would have passed the exam.'

In the past conditional with -kana/-kada-, the T/A prefixes appear in both verbs of the sentence.

-daka-

'still'. The compound T/A -daka- expresses 'still' to describe a state or action that is continuing or going on:

AP T/A

A-daka-dwal-a 'He's still sick.

AP T/A

A-daka-dikir-a  
'He's still waiting.'



- O - This letter represents the object prefix (OP) that marks the pronoun object or referring to the class of the noun object. Pronoun OPs are required, but those representing noun objects are emphatic and optional. The reflexive verb prefix -dzi- is also an OP which indicates that the subject and object are the same person.

AP T/A OP	AP T/A OP
A-na- <u>ndi</u> -thandiz-a	Buku ndi-ku- <u>li</u> -wereng-a
'He helped <u>me</u> .'	'I'm reading (it) the book.'
AP T/A OP	
Mu-ku- <u>dzi</u> -meny-a	
'You're hitting yourself.'	

- R - This letter represents the verb root, the base form without and prefixes or suffixes:

AP T/A OP	R
Ndi-na-mu- <u>thandiz</u> -a	'I helped him!'

- S - This letter represents the verb suffix, the ending of the verb after the verb root. All regular verbs end in a final vowel end in a suffix -a or -e. Negative past verbs, subjunctive verbs, verbs with the T/A prefixes -sana- 'before' and -nga- 'may/can' end their verb stems in -e; all other verb forms end their stems in -a:

AP T/A OP R S	AP T/A-OP R S
Ti-na-mu-on- <u>a</u>	Si-ti-na-mu-on- <u>e</u>
'We saw him.'	'We didn't see him.'
AP T/A OP R S	AP R S
Ndi-na-wa-funs- <u>a</u>	Mu-bwer- <u>e</u>
'I asked them.'	'You should come.'

There are some additional suffixes which can appear between the verb root and the final vowel suffix:

- DW- 'passive voice' This suffix makes the verb passive 'be found' while also making the patient the subject and the agent the object of the particle ndi.

Ndalama zanu zi-na-peze-<sup>S</sup>dw-a ndi ana awo.  
'Your money was found by those children.'

- K- 'stative' This suffix makes the verb describe a state with the Patient as subject.

Mapiri aja a-ma-one-<sup>S</sup>k-a. 'Those mountains are usually visible.'

- R- 'applied' This suffix (meaning 'to, for, from') allows the verb to accommodate an object (usually indirect).

A-na-ti-tenge-<sup>S</sup>r-a nsima. 'They brought us nsima.'



POSITIVE VERB FORMS

	AP	T/A	OP	VR	S	VS	Example
Present/Future Progressive	yes	-liku-	∅	yes	∅	-a	Ndilikumwa. 'I'm drinking.'
Habitual	yes	-ma-	∅	yes	∅	-a	Mumapita. 'They usually go.' Mumapita. 'They used to go.'
Perfect	yes	-a-	∅	yes	∅	-a	Wachedwa. 'He/She is late.'
Past	yes	-na- -da-	∅	yes	∅	-a	Anasewera. Adasewera. 'They played.'
Past Progressive	yes	-naliku-	∅	yes	∅	-a	Ndinalikudikira. 'I was waiting.'
Distant Future	yes	-dza-	∅	yes	∅	-a	Tidzachoka sabata lamawa. 'We'll leave next week.'
Imperative	∅	∅	∅	yes	∅	-a	Lowā. 'Enter'
Subjunctive	yes	∅	∅	yes	∅	-e	Musawerenge. 'Please don't read/You shouldn't read'
Permission/Possibility	yes	-nga-	∅	yes	∅	-e	Angabwere. 'He may come.'
'After'	yes	-ta-	∅	yes	∅	-a	Titalankhulana, tinachoka. 'After we talked, we left.'
'Before'	yes	-sana-	∅	yes	∅	-e	Nāisanaphunzire, ndinasewera mpira. 'Before I studied, I played ball.'
'When/If'	yes	-ka-	∅	yes	∅	-a	Akabwera nditsala. 'When/if he comes, I'll stay.'
'If' conditional	yes	-kada- -kana-	∅	yes	∅	-a	Akadapita, akadamuona. 'If he had gone, he would have seen her.'
'still'	yes	-daka-	∅	yes	∅	-a	Adakagona. 'He's still sleeping.'

POSTIVE VERB FORMS (CONTINUED)

	AP	T/A	OP	VR	S	VS	Example
Passive	yes	yes	yes	yes	-idw -edw	-a	Ngozi inaonedwa naye. 'The accident was seen by him.'
Stative	yes	yes	∅	yes	-ik- -ek-	-a	Nyumba yanu imaoneka. 'Your house is visible.'
Applied	yes	yes	(yes)	yes	-ir- -er-	-a	Ndikuphikira. 'I will cook for you.'
Causative	yes	yes	yes	yes	-its- -ets-	-a	Anandigwetsa. 'They made me fall.'
Reciprocal	yes	yes	∅	yes	-an-	-a	Akuvutana. 'They are quarreling together.'
Reflexive	yes	yes	-dzi-	yes	∅	-a	Mwadzicheka. 'You've cut yourself.'

Other verbal affixes and verb expressions:

Negative Verb Forms

There are four ways to make verbs negative.

- 1) Si- 'not' is the most common negative prefix, appearing before the AP of most verbs (or replacing the verb in the case of ndi 'be'):

Sindidzadikira. 'I won't wait.'

Sali bwino. 'He's/She's/They're not well.'

(si + a = sa)

Si mkazi wanga. 'She's not my wife.'

- 2) -sa- is the negative prefix for subjunctive verbs, imperatives, and the expression 'before/not yet' -sana-; -sa- appears immediately after the AP in the T/A slot:

Tisapite. 'We shouldn't go./Let's not go.'

Musabwere. 'Please don't come.'

Asanachoke, adya. 'Before they leave, they will eat.'

- 3) The negative suffix -be 'be without' is used exclusively with the verb -li (with present and past T/As) in the expressions -li ndi 'have' and Pali/Kuli/Muli 'there is/are':

Alibe galimoto. 'He doesn't have a car.'

Munali be ana m'chipindamo. 'There weren't any children in that room'

- 4) -panda 'be without' is a verb stem used to form the negative of verbs with the -ka- double T/A prefix. -ka- and its accompanying T/A appears in the T/A slot of -panda which is followed by the infinitive form of the main verb:

Tikapanda kugona, tidzatopa mawa.

'If we don't sleep we'll be tired tomorrow.'

Mukanapanda kufulumira, mukanachedwa.

'If we don't hurry, we'll be late.'

### NEGATIVE VERB FORMS

Si-	+ AP	+ -sa-	+ T/A	verb root	vowel suffix	-be	Infinite	Example
Si-	yes	∅	-liku-	yes	-a	∅	∅	Sindikupita. 'I'm not going.'
Si-	yes	∅	-na-	yes	-e	∅	∅	Sitinatsale 'We didn't stay.'
Si-	∅	∅	∅	∅	∅	∅	∅	Si Chikondi. 'It's not Chikondi.'
∅	yes	-sa-	-na-	yes	-e	∅	∅	Sanachoke, anadya. 'Before he left, he ate.'
∅	yes	-sa-	∅	yes	-e	∅	∅	Musalowe. 'Please don't enter.'
∅	yes	-sa-	∅	yes	-e	∅	∅	Asalire. 'He shouldn't cry.'
∅	yes	∅	∅	-li	∅	-be	∅	Mulibe galimoto. 'You don't have a car.'
∅	Pa-	∅	-na-	-li-	∅	-be	∅	Panalibe nthawi. 'There wasn't time.'
∅	yes	∅	-ka-	-pand-	-a	∅	yes	Tikapanda kugona, tidzatopa. 'If we don't sleep we'll be tired tomorrow.'
∅	yes	∅	-kada-	-pand-	-a	∅	yes	Mukadapanda kufulumira, mukadachedwa. 'If we don't hurry, we'll be late.'

#### IV. MODIFIERS

Modifiers of noun describe, specify, qualify, and limit the meaning of those nouns. Modifiers include demonstratives, possessives, numbers, some question words, adjectives, verbs and even other nouns. In Chichewa these modifiers follow nouns and they agree with their nouns by various types of agreement prefixes.

There are five types of modifiers in Chichewa differentiated by their form of agreement:

1) AP + modifier stem

Modifiers of this type take only the AP of their nouns in agreement. Some examples are the affinity demonstrative -no, the shared information demonstrative -ja, the question stems -ngati? 'how many?' and -ti 'which?', number stems -tatu 'three', the relative stem -mene 'which, that, who', and the stem -ina 'other, some, another'. (For a fuller discussion of these modifiers, see Lesson 5A for the -no and -ja demonstratives, Lesson 6A for numbers, -ngati, -ti, and -mene, and Lesson 7A for -ina).

Class #	noun	AP	+ modifier	Example
1/1a	mwana	u-	-ja	mwana <u>uja</u> 'that child'
	galu	u-	-ina	galu <u>wina</u> 'another dog'
2	anthu	a-	-ngati	anthu <u>angati</u> 'how many people?'
3	mpeni	u-	-mene	mpeni <u>umene</u> 'the knife which'
4	mitengo	i-	-sanu	mitengo <u>isanu</u> 'five trees'
5	dziko	li-	-no	dziko <u>lino</u> 'this country'
6	makasu	a-	-ja	makasu <u>aja</u> 'the/those hoes'
7	chaka	chi-	-no	chaka <u>chino</u> 'this year'
8	zaka	zi-	-ngati	zaka <u>zingati?</u> 'How many years?'
9	nyumba	i-	-ti	nyumba <u>iti?</u> 'which house?'
10	nthawi	zi-	-na	nthawi <u>zina</u> 'some times'
12	kamwana	ka-	-mene	kamwana <u>kamene</u> 'the small child who'
13	timadengu	ti-	-rayi	timadengu <u>tinayi</u> 'four small baskets'
14	ukonde	u-	-ti	ukonde <u>uti?</u> 'which net?'
15	kuimba	ku-	-ja	kuimba <u>kuja</u> 'that singing'
16	pamsika	pa-	-mene	pamsika <u>pamene</u> 'at the market where'
17	kumudzi	ku-	-ti	kumudzi <u>kuti?</u> 'to which village?'
18	m'nyumba	mu-	-no	m'nyumba <u>muno</u> 'in this room'

## 2) AP + A + modifier

Modifiers of this type combine the AP of their nouns with the 'a' of association to create an 'associative form'. Some modifiers which take this associative form as a prefix are the question stem -nji 'what?', possessive stems (e.g. -nu 'your/yours'), and qualifiers (e.g. -mbiri 'much, many'). Noun-derived modifiers (e.g. -a nzeru 'intelligent') take the associative form disjunctively (separately) and not as a prefix. (For a fuller discussion of these modifiers, see Lesson 9 A).

Class #	Noun	AP	+ a	+ modifier	Example
1/1a	mlendo	u-	-a-	-nu	mlendo <u>wanu</u> 'your guest'
	bambo	u-	-a-	-ke	bambo <u>wake</u> 'his father'
2	alimi	a-	-a-	-mbiri	alimi <u>ambiri</u> 'many farmers'
3	mphika	u-	-a-	-tsopano	mphika <u>watsopano</u> 'a new cooking pot'
4	midzi	i-	-a-	-mbiri	midzi <u>yambiri</u> 'many villages'
5	dengu	li-	-a-	-nga	dengu <u>langa</u> 'my basket'
6	maluwa	a-	-a-	-bwino	maluwa <u>abwino</u> 'good flowers'
7	chitseko	chi-	-a-	nsungwi	chitseko <u>cha</u> nsungwi 'a bamboo door'
8	zitsulo	zi-	-a-	-chabe	zitsulo <u>zachabe</u> 'worthless tools'
9	mfumu	i-	-a-	nzeru	mfumu <u>ya</u> nzeru 'a wise chief'
10	nyali	zi-	-a-	-nji	nyali <u>zanji?</u> 'what lamps/lights?'
12	kagalu	ka-	-a-	-thu-	kagalu <u>kathu</u> 'our small dog'
13	timiyala	ti-	-a-	-mbiri	timiyala <u>tambiri</u> 'many small stones'
14	ufa	u-	-a-	mtedza	ufa <u>wa</u> mtedza 'groundnut flour'
15	kulemba	ku-	-a-	-nu	kulemba <u>kwanu</u> 'your writing'
16	patebulo	pa-	-a-	-wo	patebulo <u>pawo</u> 'on their table'
17	kuofesi	ku-	-a-	-ke	kuofesi <u>kwake</u> 'to his office'
18	m'thumba	mu-	-a-	-nu	m'thumba <u>mwanu</u> 'in my pocket'

## 3) AP + -a- + AP + Modifier Stem

Modifiers of this type have a double prefix: the 'associative form' (AP + ->-) and the AP. The only modifiers which take this agreement are adjectival stems such as -tali 'long/tall', and -kulu 'big'. (For a full discussion of these modifiers, see Lesson 11 A).



Class No.	Associative Form	+	AP	=	Double Prefix	Example
1	wa-	+	m-	=	wam-	Mwana wake <u>wamkazi</u> wadwala. 'His daughter is ill.'
1a	wa-	+	m-	=	wam-	Galuyu ndi <u>wamkulu</u> . 'This dog is big.'
2	a-	+	a-	=	aa-	Ana ake <u>amuna</u> adwala. 'His sons are sick.' Agaluwa ndi <u>aakulu</u> . 'These dogs are big.'
3	wa-	+	u-	=	wau-	Ndinaona mtengo <u>waufupi</u> . 'I saw a short tree.'
4	ya-	+	i-	=	yai-	Ndinaona mitengo <u>yaifupi</u> . 'I saw some short trees.'
5	la-	+	li-	=	lali-	Mumpatse khasu <u>laling'ono</u> . 'Give him a small hoe.'
6	a-	+	a-	=	aa-	Mumpatse makasu <u>aang'ono</u> . 'Give him the small hoes.'
7	cha-	+	chi-	=	chachi-	Titsegule chitseko <u>chachikulu</u> . 'Let's open the big door.'
8	za-	+	zi-	=	zazi-	Titsegule zitseko <u>zazikulu</u> . 'Let's open the big doors.'
9	ya-	+	i-	=	yai-	Anandipatsa njinga <u>yaing'ono</u> . 'He gave me a small bike.'
10	za-	+	zi-	=	zazi-	Anandipatsa njinga <u>zazing'ono</u> . 'He gave me the small bikes.'
12	ka-	+	ka-	=	ka--	Kagalu <u>kakang'ono</u> kadwala. 'The small dog is sick.'
13	ta-	+	ti-	=	tati-	Tiagalu <u>tating'ono</u> tadwala. 'The small dogs are sick.'
14	wa-	+	u-	=	wau-	Anamanga ulalo <u>wautali</u> . 'He built a long bridge.'
16	pa-	+	pa-	=	papa-	Ndinaika bukulo patebulo <u>papang'ono</u> . 'I put that book on a small part of the table.'
17	kwa-	+	ku-	=	kwaku-	Tikupita kuphiri <u>kwakutali</u> . 'We're going to a tall mountain.'
18	mwa-	+	mu-	=	mwamu-	Ai m'chipinda <u>mwamung'ono</u> . 'He's in the small room.'

4) AP + the perfect T/A verb (-a- + verb stem)

Modifiers of this type combine the AP with the perfect T/A -a- and a verb stem. The modifiers in this category are those with the verb stems -tha 'finish' as in the expression 'last month' and -pita 'go' as in the expression 'five days ago'. (For a full discussion of these modifiers see Lesson 11 A.)

noun phrase	Perfect			
	AP+T/A	-a-	+ verb stem	
mwezi	u-	-a-	-tha	mwezi <u>w</u> atha 'last month'
miyezi isanu	i-	-a-	-pita(yo)	miyezi isanu <u>y</u> apitayo 'five months'
masiku anayi	a-	-a-	-pita(wo)	masiku anayi <u>a</u> pitawo 'four days ago'
sabata	li-	-a-	-tha	sabata <u>l</u> atha 'last week'
masabata atatu	a-	-a-	-pita(wo)	masabata atatu <u>a</u> pitawo 'three weeks ago'
chaka	chi-	-a-	-tha	chaka <u>ch</u> atha 'last year'
zaka ziwiri	zi-	-a-	-pita(z)	zaka ziwiri <u>z</u> apitazo 'two years ago'

5) AP + -a- + -ku- + Modifier stem

Modifiers of this type combine the associative form (AP + -a-) and the Cl. 15 (infinitive) prefix ku- to form a verbal modifier prefix (VMP). A sound change occurs in this combination as the -k- is dropped and the vowels merge to form -o-. (For a full discussion of these modifiers, see Lesson 11 A).

Class No.	Associative Form	+	ku-	=	Verbal Modifier Prefix	Example
1	wa-	+	ku-	=	wo-	Mnyamata <u>wodwala</u> ali m'chipatala. 'The sick boy is in the hospital.'
1a	wa-	+	ku-	=	wo-	Galu <u>wokalamba</u> wagona. 'The old dog is asleep.'
2	a-	+	ku-	=	o-	Anyamata <u>odwala</u> ali m'chipatala. 'The sick boys are in the hospital.'
						Agalu <u>okalamba</u> agona. 'The old dogs are asleep.'
3	wa-	+	ku-	=	wo-	Ndinaona mtengo <u>wokalamba</u> . 'We saw an old tree.'
4	ya-	+	ku-	=	yo-	Ndinaona miyala <u>yochuluka</u> . 'We saw numerous rocks.'
5	la-	+	ku-	=	lo-	Tsiku <u>loyamba</u> linali labwino. 'The first day was good.'
6	a-	+	ku-	=	o-	Masiku <u>oyamba</u> anali abwino. 'The first days were good.'
7	cha-	+	ku-	=	cho-	Safuna kugula chinthu <u>chothyoka</u> . 'He doesn't want to buy a broken thing.'
8	za-	+	ku-	=	zo-	Anagula zinthu <u>zochuluka</u> . 'He bought numerous things.'
9	ya-	+	ku-	=	yo-	Tidzakhala nthawi <u>yokwanira</u> . 'We'll have enough time.'
10	za-	+	ku-	=	zo-	Anaona nsomba <u>zochepa</u> . 'He saw few fish.'
12	ka-	+	ku-	=	ko-	Kamwana <u>komaliza</u> sikanadye. 'The last small child didn't eat.'
13	ta-	+	ku-	=	to-	Tiana <u>tomaliza</u> sitinadye. 'The last small children didn't eat.'
14	wa-	+	ku-	=	wo-	Sindinagule ufa <u>wokwanira</u> . 'I didn't buy enough flour.'
15	kwa-	+	ku-	=	ko-	Kuwerenga <u>kokwanira</u> s'kunachitike. 'Sufficient reading wasn't done.'
16	pa-	+	ku-	=	po-	Paphiri ndi <u>pozizira</u> . 'It's cold on the mountain.'
17	kwa-	+	ku-	=	ko-	Kur anja ndi <u>kotentha</u> . 'It's hot at the lake.'
18	mwa-	+	ku-	=	mo-	M'nyumba <u>momaliza</u> munalibe anthu. 'In the last house there was no one.'

#### IV. ADVERBS OF MANNER

Adverbs of manner tell how or in what manner something was done (e.g. 'well', 'slowly', 'lazily'). These adverbs come in three forms:

1) Some adverbs are base forms with no prefix:

msanga - 'quickly'

bwino - 'well'

2) Some adverbs are made from nouns. They are formed by attaching the Class 17 associative form mwa- (AP Mu- + -a- of association) to the noun; these adverbs express the idea that something is done 'in the manner of':

<u>Associative Form</u>	+	<u>Noun</u>	(in the manner of intelligence)
mwa-		nzeru 'intelligent'	= <u>mwanzeru</u> 'intelligently'
mwa-		ulemu 'respect'	= <u>mwaulemu</u> 'respectfully/politely'

3) Some adverbs are made from verbs. They are formed by attaching the Class 17 verbal modifier prefix mo- (the AP mu- + the infinitive prefix ku-) to the verb stem; these adverbs express the idea of something done 'in the manner of being...':

<u>VMP</u>	+	<u>Noun</u>	
mo-		-nyada 'be proud'	= monyada 'proudly' (in the manner of being proud)
mo-		-kondwa 'be happy'	= mokondwa 'happily' (in the manner of being happy)

	mu-	ku-	-a-	Stem	Example
NOUNS	mu-	∅	-a-	ulesi chitsiru	Amagwira ntchito <u>mwaulesi</u> ; 'He works lazily.' Amakhala <u>mwachitsiru</u> . 'He lives foolishly'
VERB STEMS	mu-	-ku-	∅	-fulumira -kwiya	Anathamanga <u>mofulumira</u> . 'He ran quickly.' Musalankhule <u>mokwiya</u> . 'Don't speak angrily.'

# VOCABULARY LIST

## A

a-	'he/she/they'
a-	a prefix showing respect(as aBanda'Mr. Banda')
-a	'of'
-a-	perfect T/A prefix
Afilika	'Africa'
aizi	'ice'
aka/ako	'the, this/that'
-ake	'his/her/hers'
-ako	'your/yours' (singular/familiar)
akuluakulu(.)	'elders'
ali yense	'everyone'
Aneleka	'America'
amene	'the one/ones who'
-an-	'each other/together' (reciprocal verb suffix)
-anga	'my/mine'
-anu	'your/yours' (plural, respectful)
anyenzi	'onions'
apa/apo	'the, this(here)/that (there)' (for Cl. 16 nouns)
-apita	'ago'
-atha	'last'
-athu	'our/ours'
awa/awo	'the, these/those' (for Cl.2 and 6 nouns)
-awo	'their/theirs'
-a yani?	'whose?'
azibambo (2)	'Sir, father (polite)'
azimayi (2)	'ma'am, mother (polite)'

## B

-ba	'steal'
	- <u>bedwa</u> 'be stolen'
	- <u>bera</u> 'steal for'
-badwa	'be born'
bambo/abambo (1a/2)	'sir, father/fathers, man/men'
banja/mabanja (5/6)	'family/families'
banki/mabanki (5/6)	'bank/banks'
basi	'that's all/That's enough./Stop!/just'
-be	'be without/not'
bedi/mabedi (5/6)	'bed/beds'
belu/mabelu (5/6)	'bell/bells'
bi	'darkness'
bingu/mabingu	'thunder'
-biriwira	'be green'
bodza/mcbodza (5/6)	'a lie/lies'
boma (5)	government offices (originally 'fort')
bowa/abowa (1a/2)	'mushroom/mushrooms'
-budula	'cut off'/'eat off'
	- <u>budulidwabudulidwa</u> 'be eaten completely'
	<u>kabudula</u> 'shorts'
buku/mabuku (5/6)	'book/books'
buledi/mabuledi (5/6)	'breads/breads'
buleki/mabuleki (5/6)	'brake/brakes'
-buluu	'blue'
bwana/abwana (1a/2)	'boss, bosses'
bwari?	'how?/how much?'
benzi/abwenzi (5/2)	'friend/friends'
-bwera	'come'
	- <u>bwereka</u> 'borrow/lend'
	- <u>bwereza</u> 'return'
	- <u>bwereza</u> 'bring back'
	- <u>bwereza</u> 'repeat'
bwino	'well, o.k., all right'
	- <u>bwino</u> 'good'
	<u>bwinobwino</u> 'gently, carefully'

-bzaŋa

'plant'; also -bzyala/dzala  
-bzaŋa ufa 'plant flour' = 'lie'

## C

-cha

'be light'

chabe (?)

'nothing'  
-a chabe 'worthless'

Chabwino

'Fine, O.K., All right'

chaka/zakz (7/8)

year/years

chakudya/zakudya (7/8)

'food/foods'  
chakudya cha m'mawa: breakfast  
chakudya cha masana: lunch  
chakudya cha madzulo: dinner/supper

chala/zala (7/8)

'finger/fingers'

chambo (?)

'a type of fish found in Lake Malawi'

changu (?)

'haste/dilligence'

-chapa

'wash (clothes)'

-chedwa

'be late'  
-chedwetsa 'make late'

-cheka

'cut'

chemwali/achemwali (1a/2)

'girl/girls' 'sister/sisters'

-chepa

'be few/little'

-cheta

'be quiet'

-cheza

'chat'

-chi-/-zi-

'it/them' (object prefixes for Cl. 7/8 nouns.

chibale (?)

brotherhood

chibenthu/zibenthu (7/8)

'piece/pieces'

chibodo/zibodo (7/8)

'chicken leg/legs'

chibwana (?)

'childishness'

chibwenzi (?)

'friendship'

chifukwa/zifukwa (7/8)

'because, reason/reasons'  
chifukwa cha 'because of'  
chifukwa chiyani 'why?'

chifwa/zifwa (7/8)

'chest/chests'

<i>chigawo/zigawo (7/8)</i>	'plot/plots, term/terms'
<i>chikasu (7)</i>	'yellow, ginger root'
<i>chikhiristu</i>	'Christian'
<i>chikhulupiriro/zikhulupiriro (7/8)</i>	'hope/hopes'
<i>chikondi (7)</i>	'love'
<i>chikuku (7)</i>	'measles'
<i>chikumba (7)</i>	'skin'
<i>chikwa/zikwa (7/8)</i>	'baskets for storing rice, beans, or leaves'
<i>chikwanje/zikwanje (7/8)</i>	'bush knife/knives'
<i>chilango/zilango (7/8)</i>	'punishment/punishments'
<i>chilankhulo/zilankhulo (7/8)</i>	'language/languages'
<i>chilala/zilala (7)</i>	'drought/droughts'
<i>chilala (7)</i>	'drought'
<i>chilendo (7)</i>	'strangeness, in the manner of a stranger'
<i>chilimwe (7)</i>	'hot season'
<i>chilonda/zilonda (7/8)</i>	'sore/sores'
<i>chimanga (7)</i>	'maize (corn)'
<i>chimbudzi/zimbudzi (7/8)</i>	'latrine/latrines' 'toilet/toilets'
<i>chinodzimodzi</i>	'the same'
<i>chimpano/zimpano (7/8)</i>	'big chair/chairs'
<i>chinwemwe (7)</i>	'happiness'
<i>chinangwa (7)</i>	'cassava'
<i>-chinayi</i>	'fourth'
<i>chinenedwe (7)</i>	'Language/grammar'
<i>chinfine (7)</i>	'a cold'
<i>chingoni (7)</i>	'the language of the Ngoni people'
<i>chingwe/zingwe (7/8)</i>	'string/strings'
<i>chintu/zintu (7/8)</i>	'thing/things'



<i>chinyezi</i> (?)	'humidity'
<i>chipande/zipande</i> (7/8)	'wooden spoon/spoons'
<i>chipando/zipando</i> (7/8)	'gourd/gourds'
<i>chipangizo/zipangizo</i> (7/8)	'building material/materials'
<i>chipani</i> (?)	'party (political)'
<i>chipatala/zipatala</i> (7/8)	'hospital/hospitals'
<i>chipatso/zipatso</i> (7/8)	'fruit/fruits'
<i>chiperone</i> (?)	'fierce storm'
<i>chipeŵa/zipēwa</i> (7/8)	'hat/hats'
<i>chipinda/zipinda</i> (7/8)	'room/rooms'
<i>chipupa/zipupa</i> (7/8)	'wall/walls'
<i>-chira</i>	'recover'
	<i>-chiritsa</i> 'cure'
<i>chirere/zirere</i> (7/8)	'groundnut field/fields'
<i>-chisaruu</i>	'fifth'
<i>chisakusa/zisakasa</i> (7/8)	'shed/sheds'
<i>chisisira</i> (?)	'dusk'
<i>chisoni</i> (?)	'sadness'
<i>-chita</i>	'ao'
<i>-chitatu</i>	'third'
<i>chitanje/zitanje</i> (7/8)	'wrap around cloths'
<i>-chitira umboni</i>	'witness'
<i>chithunzi/zithunzi</i> (7/8)	'picture/pictures'
<i>chitseko/zitseko</i> (7/8)	'door/doors'
<i>chitsime/zitsime</i> (7/8)	'well/wells'
<i>chitsulo/zitsulo</i> (7/8)	'tool/tools'
<i>chitumbuka</i> (?)	'the Tumbuka language'
<i>chiweto/ziweto</i> (7/8)	'livestock/many kinds of livestock'
<i>-chiwiri</i>	'second'
<i>Chiyambi</i> (?)	'origin'

<i>chiyani</i>	'what?'
<i>-chiza</i>	'heal'
<i>chobisa/zobisa (7/8)</i>	'secret/secrets'
<i>chofunda/zofunda (7/8)</i>	'bedding/beddings'
<i>-choka</i>	'go away/leave'
	<u>-chokera</u> 'come from, depart from'
<i>cholambera/zolambera (7/8)</i>	'pen/pens'
<i>cholinga/zolinga (7/8)</i>	'aim/aims'
<i>chonchi/choncho</i>	'like this/that'
<i>choona/zoono (7/8)</i>	'truth/truths'
<i>chovala/zovala (7/8)</i>	'an article of clothing/clothes'
<i>chovundikira/zovundikira (7/8)</i>	'cover/covers'
<i>chovuta/zovuta (7/8)</i>	'problem/problems'
<i>-chuluka</i>	'be numerous/plenty'
<i>chuma (7)</i>	'wealth, finances'

## D

<i>-da</i>	'be dark'
<i>-da-</i>	past T/A prefix (also <u>-na-</u> )
<i>-dairwa</i>	'be surprised'
	<u>-dabwitša</u> 'surprise'
<i>-daka-</i>	'still' (verb prefix)
<i>dambo/madambo (5/6)</i>	'swamp/swamps'
<i>-dandaula</i>	'complain'
	<u>-dandaulira</u> 'complain to'
<i>dazi (5)</i>	'baldness'
<i>denga/madenga (5/6)</i>	'roof/roofs'
<i>dengu/madengu (5/6)</i>	'basket/baskets'
<i>dera/madera (5/6)</i>	'region/regions'
<i>deresi/maderesi (5/6)</i>	'dress/dresses'
<i>-di</i>	'truly'

-dikira	'wait/wait for'
ilaivala/adilaivala(1a/2)	'driver/drivers'
dima/madima(5/6)	'work party/parties'
Disembala	'December'
dokotala/adokotala(1a/2)	'doctor/doctors' (also <u>sing'anga</u> )
dona/adona(1a/2)	'lady/ladies' 'woman/women' 'mistress/mistresses'
dothi (5)	'earth'
-dula	'cut'
	- <u>dulira</u> 'cut for'
	- <u>duka</u> 'be cut'
-dula	'be expensive'
	- <u>dulitsa</u> 'make expensive'
-aw-	'passive verb suffix'
-dwala	'be sick'
	<u>wodwala/odwala</u> 'sick person/people'
-aya	'eat'
	- <u>dyeka</u> 'be edible'
	- <u>dyedwa</u> 'be eaten'
	- <u>dyetsa</u> 'feed'
-dza	'come'
	- <u>dza-</u> 'come and...'
	- <u>dzera</u> 'come for'
-aza-	'distant future T/A prefix'
-dzadza	'fill'
dzana	'day before yesterday'
dzanja/manja(5/6)	'hand/hands'
dzenje/maenje(5/6)	'hole/holes'
-dzi-	'self/selves' (reflexive verb suffix)
dziko/maiko(5/6)	'country/countries'
	<u>dziko la pansi</u> 'the earth'
dzina/maina(5/6)	'name/names'
dzinja/mainja(5/6)	'rainy season/seasons'
dzino/mano(5/6)	'tooth/teeth'

*dzira/mazira* (5/6)

-*dziwa*

*dziwe/maiwe* (5/6)

*dzulo*

-*dzuka*

*dzungu/mawngu* (5/6)

'egg/eggs'

'know'

-*dziwana* 'know each other'

-*dziwitsa* 'inform'

pond/ponds

'yesterday'

'rise/get up'

'pumpkin/pumpkins'

## E

*Eee*

*ekesipulesi*

*eni* (2)

*Epuio*

*eyiti*

'yes'. (also *inde*)

'express'

'owners'

*mwini* (1) 'owner'

'April'

'eight'

## F

-*fa*

*fai fi*

*Feruluwale*

*feteleza* (9/10)

-*fiira*

-*fika*

*fili*

*fisi/afisi* (1a/2)

*fizi* (9/10)

*fodyz/afodya* (1a/2)

-*folera*

*folo*

-*fotokoza*

'die' (all living things)

'five'

'February'

'fertilizer/fertilizers'

'be red'

'arrive'

'three'

'hyena/hyenas'

'fees'

'tobacco/kinds of tobacco'

'thatch (also *-zika*)'

'four'

'explain'

-fotsera  
fuko/mafuko (5/6)

Fulansa

-fulula

-fulumira

-funa

-funa

-funsa

fupa/mafupa (5/6)

-fupi

## G

gaga/magaga (5/6)

galasi (9/10)

galimoto (9/10)

galu/agalu (1a/2)

-ganiza

-gawia

gogo/agogo (1a/2)

gomo/magomo (5/6)

-gona

-gula

-gulitaa

-gunda

gwa

-gwa

'cover'

'group/groups/, 'tribe/tribes' 'nation/nations'

'France'

'brew (beer)'

'be early/be fast/hurry

-fu'umiza 'cause to hurry'

'come for'

'want'

-funafuna 'look for'

-funika 'be important/be needed'

'ask'

funso/mafunso (5/6) 'question/questions'

'bone/bones'

'short/near'

'husk/husks'

'mirror/mirrors'

'car/cars'

'dog/dogs'

'think/decide'

-ganizira 'think of'

'divide'

-gawira 'designate'

'grandparent/grandparents'

'hill/hills'

'sleep'

'buy'

-gulira 'buy for'

'sell'

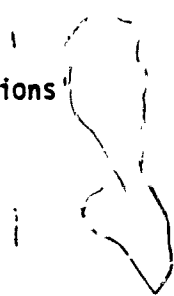
-gulitsidwa 'be sold'

'bump'

'strong/strength'

'fall'

-gwetsa 'cause to fall'



-gwira

'hold'

-gwira ntchito 'work'

-gwira nkhungu 'accuse of a crime'

-gwirizana

'come to an agreement'

## H

hafu/mahafu (5/6)

'half/halves'

handu/mahandu (5/6)

'handle/handles'

## I

-i/-zi-

'it/them' (objective prefix of Cl. 9/10)

ichi/icho

'the; this/that' (for Cl. 7 nouns)

ife

'we, us'

-ika

'put/place'

ili/ilo

'the, this/that' (for Cl. 5 nouns)

-ima

'stand'

-imilira 'stand up'

-imira 'stand for/represent' 'depend on'

-imba

'sing'

-imbitsa 'make/cause to sing'

nyimbo 'song'

-ina

'some, another, the other.'

inde

'yes' (also Eee)

ine

'I, me'

inu

'you' (plural/respectful)

-ipa

'be bad/ugly'

-itana

'invite, call'

iti/ito

'the, these/those' (for Cl. 13 nouns)

-iwala

'forget'

-iwalidwa 'be forgotten'

iwe

'you' (singular/familiar)

ibo

'they, them'

iyayi

'no'

iye

'he/she, him/her'

iyi/iyi

'the, these/those' (for Cl. 4)

'the, this/that' (for Cl. 9 nouns)

isi/izo

'the, these/those' (for Cl. 8 and 10 nouns)

J

-ja

'the/that' (shared information)

-jambula

'take (as a picture)'

Janwaka

'January'

jekaseni (9/10)

'injection/injections'

jekete (9/10)

'jacket/jackets'

Julayi

'July'

Juni

'June'

K

-k-

stative verbal suffix indicating 'state' or potential

-ka-

'if, when' (verbal T/A prefix)

-kana-/-kada- 'if' (conditional)

-ka-/-ti-

'it/them' (object prefixes for Cl. 12/13)

kabichi/makabichi (5/6)

'cabbage/cabbages'

kabudula (12)

'shorts'

kadengu/timadengu (12/13)

'small basket/small baskets'

kagaga (12)

'bran food'

kagalu/tiagalu (12/13)

'small dog/small dogs'

kakhaliwe (12)

'mannerism'

-kalamba

'be old'

kaliyala (9/10)

'carrier/carriers'

kalasi/makalasi (5/6)

'class/classes'

kalata (9/10)

'letter/letters'

-kale

'old'

kale 'already'

kalekale 'a long time ago'

kalipentala/akalipentala (1a/2)

'carpenter/carpenters'

-kalipira

'be angry at'

-kalipitsa 'make angry'

kalulu/akalulu (1a/2)

'hare/hares'

<i>-kambirana</i>	'talk to each other'
<i>kamodzi</i>	'once'
	<u>kawiri</u> 'twice'
	<u>katatu</u> 'three times'
	<u>kanayi</u> 'four times'
	<u>kasanu</u> 'five times'
<i>kampeni/timipeni (12/13)</i>	'a small knife/small knives'
<i>kamwana/twana (12/13)</i>	'a small child/small children'
<i>kamwa (5)</i>	'mouth'
	<u>pakamwa</u> (16)/ <u>kukamwa</u> (17)/ <u>m'kamwa</u> (18)
<i>kamwazi</i>	'dysentery'
<i>-kana</i>	'refuse/deny'
<i>kanema (1a)</i>	'cinema'
<i>kansomba/tinsomba (12/13)</i>	'a small fish/some small fishes'
<i>kanthu/tinthu (12/13)</i>	'a small thing, something/small things'
<i>kapena</i>	'perhaps/or'
<i>kapalopale (12)</i>	'weeding'
<i>kap'unsitsidwe (12)</i>	'way of teaching'
<i>kapita/akapita (1a/2)</i>	'captain/captains'
<i>kapu (9/10)</i>	'cup/cups'
<i>-kati</i>	'middle/between'
<i>katsiwiri/akatsiwiri (1a/2)</i>	'expert/experts'
<i>kawirikawiri</i>	'often'
	<u>kawiri</u> 'twice'
<i>kaya</i>	'what about.....,' 'and....?;' 'I don't know...'
<i>kayendetsechwe (12)</i>	'driving'
<i>-kazi</i>	'female'
<i>-kasinga</i>	'fry'
<i>kenaka</i>	'after that'
<i>-kha</i>	'only/alone/-self'
<i>khadabo/makadabo (5/6)</i>	'fingernail/nails'



-k zla	'be, stay, live'
khazu/makasu (5/6)	'hoe/hoes'
khate (5)	'leprosy'
-khasika	'place/put'
khof'i (1a)	'coffee'
khola/makola (5/6)	'corral/corrals'
-khoma	'hammer'
khomo/makomo (5/6)	'entrance/entrances'
khosi/makosi (5/6)	'neck/necks'
khosi/makoti (5/6)	'court/courts'
-khoza	'can/be able/succeed'
-khula	'scrape'
-khulupirira	'hope'
khumi/makumi (5/6)	'ten/tens'
khuntho/makuntho (5/6)	'a basket/baskets for straining beer'
-khuta	'be full'
khutu/makutu (5/6)	- <u>khutira</u> 'be satisfied'
khwee	'ear/ears'
-ko	'the sound of scraping'
kodi?	'there/ at a general place'
-kola	'a question marker/really?'
koloko	'catch'
-koiola	'o'clock'
-koma	'harvest'
koria	'be sweet'
komalisira	'but'
-komana	<u>komanso</u> 'but also'
komatu!	'finally'
komiti (9/10)	'met together'
	'well!'
	'committee/committees'

-konda	'like/love'
kondakitala/akondakitala	'like/love each other'
-kondana	'conductor/conductors'
-kondwa	(verb stem) be happy
-kongola	'make happy/be interesting'
kongola	'be beautiful'
kongola	'to the same place'
kongola	'anywhere'
-konga	'fix/repair'
-kongedwa	'be repaired'
-kongeka	'be repairable'
koposa	'above all'
kosatha	'everlasting'
kota	'quarter'
kotero	'like that/such as that/so'
ku-	'to/at (a general location)'
	<u>Kuli</u> 'there is/are'
	<u>kumene</u> 'where'
-ku-	'you' (informal/singular) object prefix
kuhokera	'from/since/to come from'
-kula	'grow'
-kulu	'big'
-kulungiza	'smoothen, to make smooth'
kumadzulo	'to the west'
kumayeza	'instead of'
khambi (S)	'bitterness'
-kumba	'dig'
-kumbuka	'remember' (also-kumbukira)
	<u>-kumbutsa</u> 'remind'
kumma	'to the east'
kumpoto	'to the north'
-ku-...-ni	'you' (respectful/polite) object prefix

<i>kumwamba</i>	'(to) the sky'
<i>kumwera</i>	'to the south'
<i>kupita</i> (15)	'going, to go'
<i>kuti</i>	'where?'
<i>kuti</i>	'that/so that/in order that'
<i>kwa</i>	'at someone's place'
<i>kwabasi</i>	'a lot, very much (also <u>kwambiri</u> )'
<i>kwacha</i>	'dawn'
<i>kwambiri</i>	'a lot, very much (also <u>kwabasi</u> )'
<i>-kwanira</i>	(verb stem), be enough/sufficient
	<u>-kwaniritsa</u> 'fulfill'
<i>kwamu</i>	'your home'
	<u>kwathu</u> 'my/our home'
	<u>kwawo</u> 'his/her/their home'
<i>-kwaputa</i>	'beat/whip'
<i>kwathunthu</i>	'very much'
<i>-kwatira</i>	'marry (men)
	<u>-kwatiwa</u> 'be married' (women)
<i>-kwaya</i>	'take'
<i>kwenikweni</i>	'correctly'
<i>-kwera</i>	'take/catch (as a bus)/climb/rise'
<i>-kweza</i>	'advance, raise, improve'
<i>-kwirira</i>	'bring'
<b>L</b>	
<i>lachinayi</i>	'Thursday'
<i>lachisana</i>	'Friday'
<i>lachitatu</i>	'Wednesday'
<i>lachiwiri</i>	'Tuesday'
<i>-lakwa</i>	'fail'
<i>lalanje/malalanje</i> (5/6)	'orange/oranges'

<i>lamba/malamba</i> (5/6)	'belt/belts'
<i>lamulo/malamulo</i> (5/6)	'law/laws'
<i>lamuliungu</i>	'Sunday'
-landa	'take/snatch -landira 'receive'
-langidwa	'be punished'
-langiza	'advise/show'
-lankhula	'speak/talk' -lankhulana 'talk together'
-lasa	'prick'
<i>lasapata</i>	'Sunday'
-ledzera	'get drunk'
<i>lefelensi</i> (9/10)	'references'
-leka	'stop'
-lakerera	'let free'
-lamba	'write (hire)' -lembedwa 'be written' -lambera 'write for'
-lamera	'be heavy/rich'
<i>lephera</i>	'fail'
<i>lero</i>	'today'
-letseawa	'be forbidden'
<i>leveni</i>	'eleven'
li-	'be' (also ndi)
-li-/-wa- (or-wa)	-li ndi 'have' (be with) 'it/them' (object prefixes for Cl. 5/6)
<i>lichelo/malichelo</i> (5/6)	'basket/baskets for winnowing'
-limba	'be stiff/strong' -limbikitsa 'strengthen/make firm'
-lima	'grow/cultivate' -limidwa 'be cultivated' -limika 'be grown'
-limira	'use'
-limitea	'labor for'

<i>limodzi</i>	'together'
<i>-li ndi</i>	'have'
<i>-lindira</i>	'wait for'
<i>-lindiza</i>	'look for'
<i>-lindzetsa imfa</i>	'cause death'
<i>-lipira</i>	'pay'
	<i>-lipitsa</i> 'make someone pay'
<i>-lira</i>	'ring/cry/crow'
<i>-lira</i>	'grow up'
<i>lisiti(9/10)</i>	'receipt/receipts'
<i>liti</i>	'when?'
<i>litsipa(5)</i>	'headache'
<i>liwu/mawu(5/6)</i>	'word/words', 'voice/voices'
<i>-lola</i>	'permit, allow'
<i>lolamba</i>	'Monday'
<i>lokolo</i>	'local'
<i>-londa</i>	'watch'
	<i>mlonda</i> 'watchman'
<i>loatekedzekatekedzeka</i>	'be without bruises'
<i>-lotcha</i>	'engrave'
<i>-lowa</i>	'enter'
<i>-lowera</i>	'take'
<i>loweruka</i>	'Saturday'
<i>-loza</i>	'point at'
<i>ludzu(5)</i>	'thirst'
	<i>-li ndi ludzu</i> 'be thirsty'
<i>-luka</i>	'weave'
<i>-luma</i>	'bite'
<i>lusi/malusi(5/6)</i>	'rope/ropes'

## M

<i>mabizinesi</i> (6)	business
<i>madzi</i> (6)	'water'
<i>madzulo</i>	'afternoon/evening'
<i>mafuta</i> (6)	'cooking oil'
<i>magazi</i> (6)	'blood'
<i>mailo/mailosi</i> (5/6)	'mile/miles'
<i>makonika/amakonika</i> (1/2)	'mechanic/mechanics'
<i>makedzana</i>	'the old days'
<i>makhaliwe</i> (6)	'general disposition'
<i>makina</i> (6)	'machine'
<i>makolo</i> (2)	'parents'
<i>malaya</i> (6)	'shirt/shirts'
<i>Malichi</i>	'March'
<i>malembedwe</i> (6)	'way of writing'
<i>malimichwe</i> (6)	'agriculture'
<i>malipiro</i> (6)	'salary'
<i>-maliza</i>	'finish/be last'
<i>malolo</i> (5)	'place'
<i>malungo</i> (6)	'fever/malaria'
<i>mane</i> (6)	'dew'
<i>manda</i> (6)	'cemetery'
<i>Mande</i>	'Monday' (also <u>Loimba</u> )
<i>manenedwe</i> (6)	'way of speaking'
<i>Mangalande</i>	England
<i>-manga</i>	'tie, build.'
<i>manja</i>	<u>-mangira</u> 'build for'
<i>mankhala</i> (6)	'right (i.e. direction)'
<i>mantha</i> (6)	'medicine'
<i>mansere</i>	'fear'
	'left (i.e. direction)'

<i>Mapuziro</i> (6)	'Education'
<i>mapila</i> (6)	'millet'
<i>masana</i>	'noon'
<i>masamu</i> (6)	'math'
- <i>masula</i>	'untie'
- <i>mata</i>	'stick/daub'
	- <i>matula</i> 'unstick'
<i>matenda</i> (6)	'illness'
<i>matimati</i> (6)	'tomatoes'
- <i>matula</i>	'unstick'
<i>maia</i>	'tomorrow'
	- <i>a mawa</i> 'next'
<i>mayeso</i> (6)	'exam/exams'
<i>mayi/cmayi</i> (1/2)	'mother/mothers'
<i>mbala/abala</i> (1/2)	'thief/thieves'
<i>mbalame</i> (9/10)	'bird/birds'
<i>mbale/abale</i> (1/2)	'brother/brothers'
<i>mbale</i> (9/10)	'plate/plates'
<i>mbali</i> (9/10)	'side/sides'
<i>m'banda kucha</i>	'before light/dawn'
<i>mbatata</i> (9/10)	'potato/potatoes'
<i>mbiri</i> (9/10)	'history, rumour/rumours, report/reports'
- <i>mbiri</i>	'many/much'
<i>mbusa/abusa</i> (1/2)	'shepherd/shepherds'
- <i>mbuyo</i>	'behind'
<i>mbuzi</i> (9/10)	'goat/goats'
<i>mohere</i> (3)	'salt'
<i>mohimwene/achimwene</i> (1/2)	'young man/men' 'brother/brothers'
<i>mdima/midima</i> (3/4)	'darkness'
<i>masukulu/adukulu</i> (1/2)	'grandchild/grandchildren'
- <i>mene</i>	'the one, who, whom, which, that, whose'

-menya	'hit'
	-menyana 'hit each other'
	-menyedwa 'be hit'
-mera	'grow'
Meyi	'May'
Mfilika/ Afilika (1/2)	'An African/Africans'
mfumu/ amfumu (9/2)	'chief/chiefs'
m'nera (18)	'throat'
mitundumitundu	'various kinds'
mkaka (3)	'milk'
mkazi/ akazi (1/2)	'woman/women; wife/wives'
	<u>mkazanga</u> 'my wife'
m'kaja	'day after tomorrow'
mkono/ mikono (3/4)	'arm/arms'
mkulu/ akulu (1/2)	'older brother/brothers'
mlandu/ milandu (3/4)	'dispute/disputes'
mlambi/ alambi (1/2)	'writer/writers', 'secretary/secretaries'
mlendo/ alendo (1/2)	'guest/guests; traveler/travelers'
mlimi/ alimi (1/2)	'farmer/farmers'
mlonda/ alonda (1/2)	'watchman/watchmen'
mlongo/ alongo (1/2)	'sister/sisters; or 'brother/brothers' sibling of the opposite sex of speaker
m'mawa	'morning'
m'mene	'where/when/how'
mnera/ minera (3/4)	'sprout/sprouts', 'harvest/harvest'
m'mimba (18)	'stomach'
mmisiri/ amisiri (1/2)	'skilled worker/workers'
Mwenye/ Awenye (1/2)	'an Indian/Indians'
Mngelazi/ Angelazi (1/2)	'an Englishman/English people'
mnyamata/ anyamata (1/2)	'boy/boys'
mzake/ anzake (1/2)	'his(her) companion/companions'



<i>mmzako/anzako</i> (1/2)	'your companion/companions' (familiar)
<i>mmzanga/anzanga</i> (1/2)	'my companion/companions'
<i>mmzaru/anzaru</i> (1/2)	'your companion/companions' (respectful)
<i>mmzathu/anzathu</i> (1/2)	'our companion/companions'
<i>mmzawo/anzawo</i> (1/2)	'their companion/companions'
<i>-mo</i>	'in there/in that place'
<i>-modzi</i>	'one'
<i>mofulumira</i>	'quickly'
<i>mokhulupirika</i>	'honestly'
<i>mokondwa</i>	'happily'
<i>mommuno</i>	'in this same place'
<i>molwiya</i>	'angrily'
<i>mondokwa</i> (3/4)	'green maize'
<i>monga</i>	'like/as' (also <u>ngati</u> )
<i>moni!</i>	'hello!'
<i>monsemonse</i>	'anywhere'
<i>monyada</i>	'proudly'
<i>mosangalala</i>	'happily'
<i>moto</i> (3/4)	'five'
<i>mowa</i> (3)	beer
<i>moyo</i> (3/4)	'life'
<i>mpaka</i>	'until'
<i>mpando/mipando</i> (3/4)	'chair/chairs'
<i>mpeni/mipeni</i> (3/4)	'knife/knives'
<i>mphaka/ampbaka</i> (1a/2)	'cat/cats'
<i>mphambu</i> (9/10)	'item/items'
<i>mphambu</i>	'about'
<i>mphambu</i> (9/10)	'strength' (also <u>gwi</u> , <u>ngwa</u> )
<i>mphasa</i> (9/10)	'mat/mats'
<i>mphatso</i> (9/10)	'gift/gifts'

<i>mphepho</i> (9/10)	'wind/winds'
<i>mphika/miphika</i> (3/4)	'cooking pot/pots'
<i>mpiano</i> (9/10)	'nose/noses'
<i>mphunzilai/cphunzilai</i> (1/2)	'teacher/teachers'
<i>mpikisano/mipikisano</i> (3/4)	'contest/contests'
<i>mpingo/mipingo</i> (3/4)	'mission/missions'
<i>mpini/mipini</i> (3/4)	'handle/handles'
<i>mpira/mipira</i> (9/10)	'ball/balls'
<i>mpunga</i> (3/4)	'rice'
<i>msampha/misampha</i> (3/4)	'trap/traps'
<i>msanga</i>	'quickly'
<i>mseko/miseko</i> (3/4)	'smile/smiles'
<i>msewu/misewu</i> (3/4)	'road/roads'
<i>msika/misika</i> (3/4)	'market/markets'
<i>msikiti/misikiti</i> (3/4)	'mosque/mosques'
<i>msinkhu/misinkhu</i> (3/4)	'size/sizes'
<i>msipu</i> (3)	'green grass'
<i>msomali/misomali</i> (3/4)	'nail/nails'
<i>msonkano/misonkhano</i> (3/4)	'meeting/meetings'
<i>msonkho/misonkho</i> (3/4)	'size/sizes'
<i>msungwana/asungwana</i> (1/2)	'girl/girls'
<i>mtambo/mitambo</i> (3/4)	'cloud/clouds'
<i>mtanda/mitanda</i> (3/4)	'beam/beams'
<i>mtohona/atohona</i> (1/2)	migrant laborer/laborers
<i>mtedza</i> (3)	'groundnuts (peanuts)'
<i>mtendere</i> (3)	'peace'
<i>mtengo/mitengo</i> (3/4)	'tree/trees'
<i>mtengo/mitengo</i> (3/4)	'price/prices'
<i>mtshunzi/mitshunzi</i> (3/4)	'shadow/shadows'
<i>mtolo/mitolo</i> (3/4)	'bundle/bundles'

<i>mtsibweni/atsibweni</i> (1/2)	'maternal uncle/uncles'
<i>mtaikana/atsaikana</i> (1/2)	'girl/girls'
<i>mtairo/mitsairo</i> (3/4)	'stone/stones'
<i>mtsuko/mitsuko</i> (3/4)	'water jar/jars, pot/pots'
<i>mtunda/mitunda</i> (3/4)	'mile/miles'
<i>mtundu/mitundu</i> (3/4)	'nation/nations' 'color/colors' 'variety/varieties'
<i>-mu-/-wa-</i> (1/2)	'it/them' (object prefix for Cl. 1/2 nouns)
<i>-mu-</i> (m')	'him/her' (object prefix)
<i>mu-</i> (m')	'in/inside/an interior location'
	<u>mul</u> 'there is/are'
	<u>muti</u> 'in where?'
<i>mu-</i>	'you' (plural/ respectful)
<i>mudzi/midzi</i> (3/4)	'village/villages'
<i>mulu/miyulu</i> (3/4)	'pile/piles'
<i>mulungu</i> (3)	'God'
<i>mulungu/milungu</i> (3/4)	'week/weeks'
<i>-muna</i>	'male'
<i>munda/minda</i> (3/4)	'field/fields'
<i>munthu/anthu</i> (3/4)	'person/people'
<i>mutu/mitu</i> (3/4)	'head/heads'
<i>maufupi</i>	'width'
<i>mautali</i>	'length'
<i>muzu/mizu</i> (3/4)	'root/roots'
<i>-mva</i>	'hear, feel, understand'
	<u>-mvana</u> 'understand each other'
<i>-mvera</i>	'listen to'
	<u>-mverana</u> 'listen to each other'
<i>mvula</i> (9)	'rain'
<i>mvumbi</i> (9)	'continuous rains'
<i>-mwa</i>	'drink'
	<u>-mweka</u> 'be drinkable'
	<u>-mwetsa</u> 'make/cause to drink'
<i>mwala/miyala</i> (3/4)	'stone/stones'

- <i>malira</i>	'be dead' (people)
- <i>mbamba</i>	'on top, above'
<i>mwamuna/amuna</i> (1/2)	'man/men;' 'husband/husbands'
<i>mwana/ana</i> (1/2)	'child/children'
<i>mwangozi</i>	'accidentally'
<i>mwatzeru</i>	'wisely'
<i>mwasimenti</i>	'cement, like'
<i>mwachitsiru</i>	'foolishly'
<i>mwaulamu</i>	'honestly/politely'
<i>mwaulasi</i>	'lazily'
<i>mwayi</i> (3)	'luck'
	- <i>li ndi mwayi</i> 'be lucky'
- <i>mwe</i>	'even, as well, the same...'
- <i>mweta</i>	'cut'
<i>mwazi/miyazi</i> (3/4)	'month/months'
<i>mwendo/miyendo</i> (3/4)	'leg/legs'
<i>mwini/leni</i> (1/2)	'owner/owners'
<i>mzati/mizati</i> (3/4)	'center pole/poles'
<i>mzere/mzere</i> (3/4)	'line/lines'
<i>mzungu/azungu</i> (1/2)	'expatriate/expatriates'
	'European/Europeans'

# N

na-	'a respectful prefix attached to a woman's family name: <u>NaBanda</u> 'Mrs. Banda'
na-	'with' (fluent usage form)
-na	'past T/A prefix' (also- <u>da-</u> )
naoho	'with it' (for Cl. 7 nouns)
nafe	'with us'
naini	'nine'
nako	'with it' (for Cl. 12 nouns)
nalo	'with it' (for Cl. 5 nouns)
namwino/cnamwino (1a/2)	'nurse/nurses'
name	'with me'
nanga	'what about..., and ...?'
nanu	'with you' (plural/respectful)
nato	'with them' (for Cl. 13 nouns)
nawe	'with you' (singular/familiar)
nawo	'with them'
nawo	'with it' (for Cl. 3 and 14 nouns)
nawo	'with them' (for Cl. 2 and 6 nouns)
naye	'with it' (for Cl. 1/1a nouns)
naye	'with him/her'
-nayi	'four'
nayo	'with them' (for Cl. 4 nouns)
nayo	'with it' (for Cl. 9 nouns)
naxale (9/10)	'nursery/nurseries'
naxo	'with them' (for Cl. 8 and 10 nouns)
ndalama (10)	'money'
ndani	'who?' ( <u>ndi</u> + <u>yani</u> ?)
ndekha	'I alone/myself'
ndi	'is/are'
	- <u>li ndi</u> 'have'
ndi	'I'
	- <u>ndi-</u> 'me' (object pronoun)

<i>ndi</i>	'and'
<i>ndipo</i>	'and'
<i>ndi</i>	'with/by'
<i>na-</i>	'with' (fluent usage form)
<i>ndimu</i> (9/10)	'lemon/lemons'
<i>-ndira</i>	'mix'
<i>Ndithu!</i>	'Really/I agree'
<i>ndiwo</i> (10)	'a relish or sauce accompanying <u>nsima</u> '
<i>ndolo</i> (9/10)	'earring/earrings'
<i>-nena</i>	'say'
<i>-nenepa</i>	<u>-nenetsa</u> 'make/cause to say'
<i>-nga-</i>	'be fat'
<i>-nga-</i>	'yet' (verb affixes)
<i>ngakhale</i>	'may/can' (verbal T/A prefix)
<i>ngakhale...kapena</i>	'even, even though, even if, although'
<i>-ng'alula</i>	'whether or not'
<i>-ng'amba</i>	'split'
<i>-ngathe</i>	'tear'
<i>-ng'iti?</i>	<u>-ng'ambika</u> 'be torn'
<i>ngati</i>	'can/be able'
<i>ngati</i>	'how many?'
<i>-ngo-</i>	<u>kangati</u> 'how often?'
<i>ng'oma</i> (9/10)	'if'
<i>ng'ona</i> (9/10)	'like/as'
<i>-ng'ono</i>	'just' (verb prefix)
<i>ngaxi</i> (9/10)	'drum/drums'
<i>ngwi</i>	'crocodile/crocodiles'
<i>-nja</i>	'small/little'
	'accident/accidents'
	'strength' (also <u>gwa</u> , <u>mphamvu</u> )
	'outside'

<i>njala</i> (9/10)	'hunger, famine/famines' - <u>li ndi njala</u> 'be hungry'
- <i>njata</i>	'bind/bandage'
<i>njere</i> (9/10)	'seed/seeds'
- <i>nji?</i>	'what?'
<i>njinga</i> (9/10)	'bicycle/bicycles'
<i>njira</i> (9/10)	'way/ways, path/paths'
<i>njoka</i> (9/10)	'snake/snakes'
<i>njovu</i> (9/10)	'elephant/elephants'
<i>nkhanga</i> (9/10)	guinea fowl
<i>nkhani</i> (9/10)	'news, story/stories'
<i>nkhokwe</i> (9/10)	'granary/granaries'
<i>nkhono</i> (9/10)	'snail/snails'
<i>nkhuku</i> (9/10)	'chicken/chickens'
<i>nkhululu</i> (9/10)	'cricket/crickets'
<i>nkhuni</i> (9/10)	'firewood, stick/sticks'
<i>nkhumba</i> (9/10)	'pig/pigs'
<i>nkantho</i> (9/10)	'storm/storms with strong winds'
- <i>no</i>	'this' (affinity demonstrative)
<i>noxha</i>	'you alone/yourself/yourselfes' (plural/polite)
<i>nonse</i>	'all of you'
<i>Novembala</i>	'November'
<i>nsakasa</i> (9/10)	'cool season/seasons'
<i>nsalu</i> (9/10)	'cloth/types of cloth'
<i>nsanje</i> (9)	'jealousy'
<i>nsapato</i> (9/10)	'shoe/shoes'
- <i>nee</i>	'each/all/every/totally, the whole'
<i>nsenjere</i> (9/10)	'elephant grass'
- <i>nsi</i>	'down/under/below'
<i>nsichi</i> (9/10)	'corner post/posts'
<i>nsima</i> (9/10)	a stiff porridge made from maize meal or maize flour.

-nso	'too/also'
nsomba(9/10)	'fish/fishes'
nsungwi(9/10)	'bamboo'
ntchito(9/10)	'work/types of work'
	- <u>gwira ntchito</u> 'work'
nthambi(9/10)	'twig/twigs'
nti:awi(9/10)	'time/times'
	<u>nthawi yani</u> 'what time?'
	<u>nthawi votani</u> 'how long?'
	<u>nthawi zina</u> 'sometimes'
	<u>nthawi zonse</u> 'always'
nthochi(9/10)	'banana/bananas'
-monkhira	'be fragrant'
-nyadira	'be proud'
nyakwawa/anyakwawa(1a/2)	'headman/headmen'
nyali(9/10)	'light/lights, lamp/lamps'
nyama(9/10)	'meat, wild animal/animals'
nyangalazi(9/10)	'gap/gaps'
-nyamuka	'depart'
-nyamula	'carry'
	- <u>nyamulidwa</u> 'be carried'
nyanja(9/10)	'lake/lakes'
nyani/anyani(1a/2)	'baboon/baboons'
nyamba(9/10)	'bean/beans'
Nyengo(9/10)	'weather, season/seasons'
nyenyazi(9/10)	'star/stars'
nyimbo(9/10)	'song/songs'
nyuka	'newcomer'
nyumba(9/10)	'house/houses'
	<u>nyumba zowerengera</u> 'library'
nyumbu(9/10)	'long grass used for thatching'
nyuzi(9/10)	'news'
	<u>nyuzipapa</u> 'newspaper'
nzengo(9/10)	'support pole/poles'
nzeru(9/10)	'wisdom'



O

-oda

'order'

Odi!

'Hello!' (a greeting at someone's doorstep.)  
Odini! (a greeting in response to Odi!)

Ogasiti

'August'

okha

'they alone/themselves'

Okutobala

'October'

ola/maola(5/8)

'hour/hours'

-omolera

'remove'

-ona

'see'

-onana 'see each other'

-onedwa 'be seen'

-oneka 'be visible'

-onetsa 'show'

-onda

'be thin'

-onjezera

'add for'

-onongeka

'be damaged'

-opa

'be afraid'

-otaha

'roast'

P

pa

'at/on'

pali 'there is/are'

pamene 'when/where'

pati 'where?'

pafupipafupi

'closely'

-pala

'plane'

-palira

'weed/clear'

-pambana

'surpass'

-pamodzi

'together' (also limodzi)

-pana

'bind'

-panda

'be without'

-panda liwonga 'be innocent' (i.e. without a crime)

-panga

'make'

-pangana 'agree'

-pangira 'make for'

<i>paŋ'ono</i>	'a little' <u>paŋ'ono paŋ'ono</u> 'very little/slowly'
<i>paŋsi</i>	'floor/down'
<i>paŋiti</i>	'past'
<i>-paŋula</i>	destroy
<i>-paŋata</i>	'acquire'
	<u>-paŋatula</u> 'put aside'
<i>-paŋata</i>	'give'
	<u>-paŋatana</u> 'give each other'
<i>paŋsiŋdya</i>	'across the river'
<i>-paŋbedza</i>	'worship'
<i>-paŋpha</i>	'beg'
	<u>-paŋphera</u> 'pray'
	<u>paŋphero/mapaŋphero</u> (5/6) 'prayer/prayers'
<i>-paŋdeka</i>	'be tilted'
<i>paŋpala/mapaŋpala</i> (5/6)	'paper/papers'
<i>paŋpani</i>	'sorry'
<i>-paŋska</i>	'serve/offer/give'
	<u>-paŋska moni</u> 'greet'
	<u>-paŋskeza</u> 'escort'
<i>-paŋza</i>	'find'
	<u>-paŋzedwa</u> 'be found'
	<u>-paŋzeka</u> 'be found'
	<u>-paŋzera</u> 'find for'
<i>-paŋŋantha</i>	'be destructive'
<i>-pha</i>	'kill'
	<u>-phaŋa</u> 'kill each other'
	<u>-phaŋdwa</u> 'be killed'
	<u>-phaŋkhasu</u> 'work vigorously'
	('kill the hoe')
<i>phaŋo/mapaŋo</i> (5/6)	'rafter/rafters'
<i>phaŋsi/mapaŋsi</i> (5/6)	'foot/feet'
<i>phaŋ</i>	'silence'
<i>phaŋduŋo/mapaŋduŋo</i> (5/6)	'pedal/pedals'
<i>phaŋwa/mapaŋwa</i> (5/6)	'shoulder/shoulders'

-phika	'cook'
	- <u>phikidwa</u> 'be cooked'
	- <u>phikira</u> 'cook for'
-phinba	'cover'
phiri/mapiri (5/8)	'mountain/mountains'
-phitsira	'boil for'
phokoso/mapokoso (5/8)	'noise/noises'
phoso/maposo (5/8)	'allowance/allowances'
-phulika	'burst'
phungu/aphungu (1a/2)	'member of Parliament/members of Parliament'
-phunsira	'study/learn'
	phunziro/mapunziro (5/6) 'lesson/lessons'
	<u>wophunzira/ophunzira</u> (1a/2) 'student/students'
-phunsitaa	'teach'
	<u>mphunzitsi/aphunzitsi</u> (1/2) 'teacher/teachers'
phwando/mapwando (5/8)	'feast/feasts, picnic/picnics'
phwetekere/mapwetekere (5/8)	'tomato/tomatoes'
-pima	'examine'
-pirira	'persevere'
-pita	'go'
-pitirira	'continue'
-po	'there/at a specific place'
podseretea	'passing'
pompo	'at the same place'
ponsepouse	'anywhere'
-ponya	'throw'
-posa	'excell'
posahedwa	'soon'
poya	'be terrible'
-poya	'be ready'
pulasi/mapulasi (5/8)	'farm/farms'
puleni/mapuleni (5/8)	'plane/planes' (of a carpenter)
-pumula	'rest'
-pweteka	'hurt' (also - <u>wawa</u> )

## R

-r-

'do to or for someone'  
(applied verbal suffix)

## S

*sabata/masabata* (5/6)

'week/weeks'

-saka

'herd/hunt'

-sakula

'weed'

-samala

'take care of'

- samalira 'be careful'

-sonya

'point/show'

-samba

'wash oneself'

*sana*

'before/not yet' (verb prefix)

*sangweji* (9/10)

'sandwich/sandwiches'

-sankha

choose

-sankhidwa 'chosen, nominated'

-saru

'five'

-sanza

'vomit'

-sautsa

'be difficult/trouble'

*se*

'flatness'

-seka

'laugh'

-seketsa 'make laugh'

*sekondale*

'secondary'

-sena

'carve'

-senza

'carry'

*Sepitambala*

'September'

-sese

'sweep'

*seveni*

'seven'

-sewera

'play'

sewero/masewero (5/6) 'game/games'

*shati* (9/10)

'western style shirt/shirts'

si-

'be not/not' (negative verbal prefix)

*sikisi*

'six'

-sina

'treat (as an injury)'

<i>sing'anga/asing'anga</i> (1a/2)	'doctor/doctors'
- <i>sintha</i>	'change'
<i>sipoko/sipokisi</i> (9/10)	'spoke/spokes'
<i>sistala/asisitala</i> (1a/2)	'nurse/nurses'
<i>sitampa/masitampa</i> (5/6)	stamp/stamps'
<i>sitolo</i> (9/10)	'store/stores'
- <i>siya</i>	'leave'
- <i>siyana</i>	'be different'
	<i>siyanasiyana</i> 'various'
- <i>sochera</i>	'be lost'
- <i>soka</i>	'sew'
	- <u>sokera</u> 'sew for'
<i>sokosi</i> (9/10)	'socks'
- <i>sonkha moto</i>	'make fire'
- <i>sonkhana</i>	'meet'
- <i>sosa</i>	'clear (fields)'
- <i>sowa</i>	'need'
<i>sowo</i> (9/10)	'saw/saws'
<i>suga</i> (9/10)	'sugar'
<i>sukulu</i> (9/10)	'school/schools'
- <i>suta</i>	'smoke'
- <i>suzumira</i>	'sneak'
- <i>sweka</i>	'break/shatter'
- <i>swera</i>	'spend time'
<b>T</b>	
- <i>ta-</i>	'after' (verb prefix)
<i>Ta-</i>	'try and...'
- <i>tafuna</i>	'chew'
- <i>tali</i>	'long/tall/far'
	<u>taitali</u> 'very long/very tall/very far'
- <i>tamba</i>	'dance a witch dance'

<i>tambala</i>	'unit of Malawian currency. 100 tambala = one kwacha = \$ .75'
<i>tambula/matambula</i> (5/8)	'glass/glasses'
- <i>tandala</i>	'travel around'
- <i>tanganidwa</i>	'be busy'
- <i>t.zni</i>	'do what/say what?' 'what kind of..?'
<i>tate/atate</i> (1a/2)	'father/fathers'
- <i>tatu</i>	'three'
- <i>taya</i>	'lose, drop'
	- <i>taya mtima</i> 'lose hope/worry'
<i>tayala/matayala</i> (5/8)	'tire/tires'
<i>tohalitshi/matohalitshi</i> (5/8)	'church/churches'
<i>toheni/matoheni</i> (5/8)	'chain/chains'
- <i>tohera</i>	'set(a trap)'
<i>tohimo/matohimo</i> (5/8)	'sin/sins'
<i>tohire/matohire</i> (5/8)	'bush/bushes'
- <i>tohuka</i>	'be popular'
<i>tebulo/matebulo</i> (5/8)	'table/tables'
<i>telala/atelala</i> (1a/2)	'tailor/tailors'
- <i>tema</i>	'cut'
- <i>tenga</i>	'take/bring'
	- <i>tengedwa</i> 'be taken/brought'
	- <i>tengera</i> 'bring/take for'
<i>teni</i>	'ten'
- <i>tentha</i>	'be hot/burn'
- <i>tere/-tero</i>	'do this/that, say this/that'
<i>tesiti</i> (9/10)	'test/tests'
- <i>tha</i>	'can/be able'
<i>thabwa/matabwa</i> (5/8)	'plank/planks'
<i>thai</i> (9/10)	'tie/ties'
- <i>thakhatha</i>	'boil'
<i>thalausi</i> (5)	'trousers'

- <i>thamanga</i>	'run'
- <i>thamangira</i>	'rush'
- <i>thandisa</i>	'help'
	- <i>thandizana</i> 'help each other'
	- <i>thandizidwa</i> 'be helped'
- <i>thawa</i>	'escape/run away'
	- <i>thawitsa</i> 'chase away'
- <i>thira</i>	'pour/layer'
- <i>thokosa</i>	'thank'
<i>thope/matope</i> (5/8)	'mud'
<i>thu</i>	'two'
<i>thumba/matumba</i> (5/8)	'pocket/pockets, bag/bags'
<i>thanthu</i> (5)	'the whole'
<i>thupi/matupi</i> (5/8)	'body/bodies'
<i>thwelufu</i>	'twelve'
- <i>thyola</i>	'break'
	- <i>thyoka</i> 'be broken'
- <i>ti</i>	'say'
<i>ti-</i>	'we'
- <i>ti</i>	'which?'
- <i>ti-</i>	'us' (object prefix)
<i>tii</i> (1a)	'tea'
<i>tikiti</i> (9/10)	'ticket/tickets'
<i>tokha</i>	'we alone/ourselves'
- <i>tola</i>	'gather/pick up'
- <i>topa</i>	'be tired'
	- <i>topetsa</i> 'make tired'
<i>tsahe/masahe</i> (5/8)	'broom/brooms'
- <i>tsala</i>	'stay/remain'
<i>tsamba/masambu</i> (5/8)	'leaf/leaves'
- <i>teatira</i>	'result'
- <i>tsegula</i>	'open'
	- <i>tsegulidwa</i> 'be opened'
	- <i>tsegulira</i> 'open for'

- <i>tsaka</i>	'shut/close'
- <i>tsakamera</i>	'be sweet'
<i>tsaker /matsekera (5/6)</i>	'grass/grasses'
<i>tsika/masika (5/6)</i>	'day/days'
- <i>taina</i>	'pinch'
<i>tsindwi/matsindwi (5/6)</i>	'roof/roofs'
- <i>tsira</i>	'smear' (or - <u>zira</u> )
- <i>tsitsa</i>	'lower'
<i>tsitsi (5)</i>	'hair'
- <i>tsogola</i>	'go ahead'
	- <u>tsogolo</u> 'in front'
<i>tsokomola</i>	'cough'
<i>tsono</i>	'so'
<i>tsopano</i>	'now'
	- <u>tsopano</u> 'new'
- <i>tsuka</i>	'wash (something)'
	- <u>tsukira</u> 'wash out'
- <i>tula</i>	'take/lay down'
- <i>tuluka</i>	'rise'
- <i>tulutsa</i>	'send out'
- <i>tumiza</i>	'send'
	- <u>tumizira</u> 'send for/to'
- <i>tupa</i>	'be swollen'

**U**

<i>u-</i>	'you' (singular/familiar)
- <i>u-/-i-</i>	'it/them' (object prefixes for Cl. 3/4)
- <i>u-/-wa-</i>	'it/them' (object prefix for Cl. 14/6)
<i>ubwensi (14)</i>	'friendship'
<i>udzudzu (14)</i>	'mosquito'
<i>udzunguya (14)</i>	'loneliness'
<i>ufa (14)</i>	'flour'



ufulu (14)	'freedom'
ujeni	'whatchamacallit, whatsisname'
-uka	'rise'
ukhukhi (14)	'cooking'
ukonde/maukonde (14/6)	'net/nets'
uko/uku	'the, that/this' (for Cl. 15 nouns)
uko/uku	'the, that (there)/this (here)' (for Class 17 nouns)
ukulu (14)	'role'
ukwati (14)	'marriage'
-ul-	reversive verbal suffix
ulalo/maulalo (14/6)	'bridge/bridges'
Ulaya	'Europe'
ulele (14)	'freedom'
	-a <u>ulele</u> 'free'
ulambe (14)	'secretarial work/writings'
ulamu (14)	'honor/respect'
ulendo/maulendo (14/6)	'journey/journeys'
ulimi (14)	'agriculture/cultivation'
ululu (14)	'poison'
-uma	'ripe/dry'
-umba	'mold'
umfiti (14)	'itchcraft'
umofumu	'the, that (in there)/this (in here)' (for Class 18 nouns)
umodsi (14)	'unity'
umyakwawa (14)	'headmanship'
	<u>nyakwawa</u> (1a) 'headman'
umphansitei (14)	'teaching'
usiku	'night/evening'
utsi (14)	'smoke'
uwa/uwo	'the, that/this' (for Class 3 and 14 nouns)
uyo/uyu	'the, that/this' (for Class 1 and 1a nouns)
-usa	'tell'
	- <u>uzidwa</u> 'be told'

V

- vala 'wear/put on/dress'
- vula 'take off/undress'
- chovala/zovala(7/8) 'clothes'
- vina 'dance'
- vula 'take off/undress'
- vulala 'be hurt/hurt oneself'
- vondikira 'cover'
- vundukula 'uncover'
- vondula 'stir'
- vuta 'be difficult/trouble'
- vutana 'quarrel'
- vutika 'be troubled'

W

- wa- or -wa-
- waka 'them' (object prefix for Classes 2,6)
- wakaba/akaba(1a/2) 'build with bricks'
- wakufa/akufa(1a/2) 'thief/thieves'
- wala 'dead person/people'
- wani 'shine'
- wawa 'one'
- wayilesi(9/10) 'father, sir' (greeting)
- wekha 'wireless (radio)'
- weretsa 'you alone/yourself' (singular, familiar)
- weruka 'make wet'
- werusa 'stop working'
- wilo/mawilo(5/8) 'advise/settle a dispute'
- wira 'wheel/wheels'
- wodwala/odwala(1a/2) 'boil'
- wogulitsa/ogulitsa(1a/2) '-wiritsa 'make boil'
- 'sick person/people'
- 'seller/sellers'

wokonza/okonza (1a/2) 'repairman/repairmen'  
 wophunzira/ophunzira (1a/2) 'student/students'  
 woyendetsa/oyendetsa (1a/2) 'driver/drivers'

### W

-wawa 'hurt'  
 werenga 'read'  
 -werengedwa 'be read'  
 -nyumba zowerengera 'library'  
 -weta 'graze'  
 -wiri 'two'

### Y

yadi/mayadi (5/6) 'yard/yards'  
 -yala 'spread'  
 -yalula 'roll up'  
 -yamba 'begin/be first'  
 -yambidwa 'be begun'  
 -yang'ana 'look/glance at'  
 -yang'anira 'look after/care for'  
 -yankha 'answer'.  
 yankho/mayankho (5/6) 'answer/answers'  
 -yani? 'whom'  
 yekha 'he/she alone, himself/herself'  
 -yambekeza 'wait'  
 -yenda 'go, move, walk'  
 -yendera 'visit/go for'  
 -yendetsa 'drive/ride'  
 -yenera (+ infinitive) 'should/ought to'  
 -yeni 'should come'  
 -yera 'be white'  
 -yerekeza 'show off/be careless'  
 -yerekeza 'picture/suppose'  
 -yesa 'try'  
 mayeso (6) 'exam'  
 yunivesite/mayunivesite 'university/universities (5/6)'

## Z

<i>zana/mazana</i> (5/6)	'hundred/hundreds'
<i>zenera/mazenera</i> (5/6)	'window/windows'
<i>zi</i>	'nothing'
<del>-zi-</del>	'must' (verb prefix)
<del>-zika</del>	'thatch/erect'
<i>zikomo</i>	'thank you, excuse me, hello'
<del>-zimira</del>	'extinguish/snuff out'
- <i>zira</i>	'smear' (also- <u>tsira</u> )
<del>-zizira</del>	'be cold'
<del>-zollowera</del>	'be accustomed to'
<del>-zonda</del>	'inspect'
<i>zoon?</i>	'Really?/Truly?'
	<u>zoonadi</u> 'Really?'
<del>-zula</del>	'uproot'
<del>-zungulira</del>	'go around'
	<u>-zunguliridwa</u> 'be surrounded'

## **SUPPLEMENTARY MATERIALS**

**I. Dziko la Malawi**

**II. Nkhani Zisanu**

**III. Ntchito**



I. DZIKO LA MALAWI

A. ANTHU A M'MALAWI \*

'PEOPLE OF MALAWI'

B. MATAWUNI A M'MALAWI \*

'TOWNS OF MALAWI'

C. LILONGWE : LIKULU LA DZIKO LA MALAWI

'LILONGWE : CAPITAL OF MALAWI'

D. MOYO PA PULAZI

'LIFE ON AN ESTATE'

E. NYAMA ZA M'NKHALANGO \*

'WILDLIFE'

1. CHIFUKWA CHIMENE NKHANGA ILI NDI  
TSITSI PAMUTU PAKE

'WHY THE GUINEA FOWL HAS HAIR ON  
ITS HEAD'

2. MNYAMATA NDI NG'ONO

'THE BOY AND THE CROCODILE'

\* These texts are adapted from A Geography of Malawi, Young, Anthony and Young, Doreen M., London, Dent, 1965

## A. ANTHU A M'MALAWI

Magulu wa anthu ambiri anabwera kuno ku Malawi panthawi zosiyana-siyana. Magulu onsewo anathandiza kupanga gulu la anthu onse amene akhala muno nthawi zina. Masiku akale magulu amenewa anali olekanalekana, komwe masiku ano onse akupanga mfuko limodzi la a Malawi.

Magulu oyambirira mwa anthu amene amakhala kuno ku Malawi anali Anyanja a Chigawo cha Kummwera, Achewa a Mchigawo cha Pakati ndi Atumbuka a kumpoto. Anthu onsewo anadzakhala a m'dziko muno chisanafike chaka cha 1800. Anyanja ndi Achewa pamodzi anapanga gulu limodzi lotchedwa Amalawi ndipo kuti dziko lino tidziti Malawi nchifukwa cha amenewa. Anyanja, Achewa ndi Atumbuka pamodzi akwana theka la anthu onse a m'dziko muno. Amang'anja amene ndi kagulu ka Anyanja amakhala kungsi kwa Mtsinje wa Shire.

Angoni anayenda cholowera kumpoto kuchokera ku South Africa. Anawoloka Zambezi m'chaka cha 1835, ndi kufika ku Malawi m'chaka cha 1854. Anakhazika m'magulu atatu, kufupi ndi Mzimba, Dowa ndi Dedza. Ayawo anachokera kumadera a kum'mawa kwa Nyanja ya Malawi, ndipo analowa m'Malawi chitapita chaka cha 1850. Iwo anakhazikika makamaka pakati pa Mangochi ndi Zomba. Alomwe nawo anafika kuno kuchokera ku Mozambique, makamaka kuyambira chaka cha 1900. Iwo amakhala kumaboma a Mulanje, Thyolo, ndi Chiradzulu.

Kuchigawo cha kumpoto kuli magulu owerengeka a anthu ndipo ndiwocheperapo. Kuli gulu la Ankhonde amene amakhala ku Karonga m'mphepete mwa njanja ku m'mwera kwa Nkhata Bay; Ahewe, amene amakhala kumalo a mapiri a thyathyathya a Nyika; ndipo a Sukwa a kumapiri a Misuku.



## THE PEOPLE OF MALAWI

Many groups of people have come to live in Malawi at different times. All of them have helped to form the present-day population. In the past these groups were separate, but nowadays they are all citizens of Malawi.

The earliest groups of people living in Malawi were the Nyanja in the south, the Chewa in the central parts of the country, and the Tumbuka in the north. These people settled in the country, before 1800. The Nyanja and the Chewa together formed a unit called the Malawi people, and the modern country has been named after this. The Nyanja, Chewa and Tumbuka together form half the population of the country. The Mang'anja, who are a division of the Nyanja, live in the Lower Shire Valley.

The Ngoni travelled northward from South Africa. They crossed the River Zambezi in 1835, and came to Malawi in 1845. They settled in three groups, near Mzimba, Dowa and Dedza. The Yao came from the area east of Lake Malawi and moved into Malawi after 1850. They settled mainly between Fort Johnston and Zomba. The Lomwe have also migrated from Mozambique, mainly since 1900. They live in Mulanje, Thyolo and Chiradzulu Districts.

In northern Malawi there are several smaller groups of people. These include the Nkhonwe, living on the Karonga lake shore plain; the Tonga, on the lake shore south of Nkata Bay; the Hewe, in the hill areas around the Nyika Plateau; and the Sukwa in the Misuku Hills.

Amwenye ndi Angelezi anafika ku Malawi makamaka kuyambira chaka cha 1920. Amwenye amagwira ntchito ya malonda. Angelezi ambiri amagwira ntchito za boma, ndipo amakhala kuno pokhapokha pamene akugwirabe ntchito ya boma. Kagulu kochepa ndi ka alimi, amene amakhala kumaboma a Mulanje ndi Thyolo kulima tiyi.



KU MULANJE

The Indians and the British have come to Malawi mainly since 1920. The Indians are employed in trade. Most of the British are civil servants, and live in Malawi only while they are employed by the government. A small number are farmers, living in Mulanje and Thyolo Districts and growing tea.

## EXERCISES

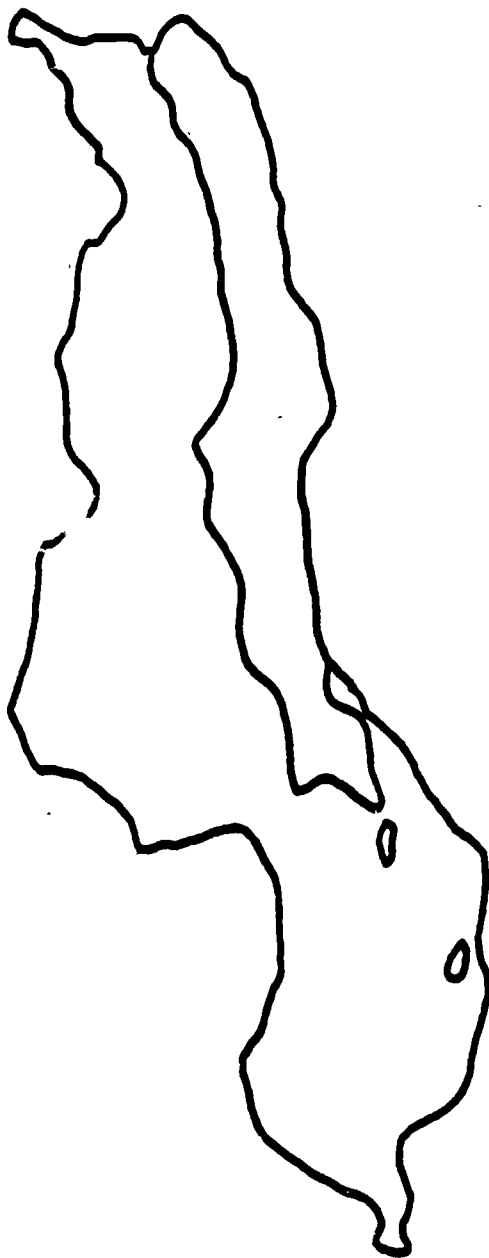
A. Answer the following questions:

1. Gulu loyambirira mwa anthu amene amakhala kumpoto ku Malaŵi anali ndani?
2. Anadzakhala m'dziko liti?
3. Ndani anapanga gulu limodzi lotchedwa Amalaŵi?
4. Amang'anja amakhala kuti?
5. Angoni anawoloka mtsinje iti?
6. Kodi Ayawo anachokera kumadera a kumpoto kwa Nyanja ya Malaŵi?
7. Alomwe amakhala kumaboma ati?
8. Kodi Asukwa amakhala kumalo a mapiri a Nyika?
9. Ndani anachedwa kufika ku Malaŵi?
10. Alimi a Mulanje ndi Thyolo amalima chiyani?

B. Fill in the blanks with the appropriate vocabulary item in parentheses:

(mpoto, chigawo, Anyanja, Chitumbuka, theka, Pakati).

1. Atumbuka amalankhula \_\_\_\_\_.
2. Acheŵa amakhala a m'chigawo cha \_\_\_\_\_.
3. \_\_\_\_\_, Acheŵa ndi Atumbuka pamodzi akwana \_\_\_\_\_  
la anthu onse a m'dziko muno.
4. Angoni anachokera ku \_\_\_\_\_ ku South Africa.
5. Ku \_\_\_\_\_ cha Pakati kuli magula owerengeka a anthu.



W'erenganinso nkhanî ya Anthu A M'Malawî ndikulemba mafina a magulu  
a anthuwo pa mapu pamene amakhala tsopano.

## B. MATAWUNI A M'MALAWI

Chifukwa choyamba chimene matawuni amakulira ndi chifukwa chakuti anthu amafikako kudzachita ntchito ya malonda. Misewu ikuluikulu imafika kumatawuni kuthandiza ntchito ya malonda pofupikitsa katengedwe ka zinthu zopita ndi zochoka m'matawunimo. Chifukwa chachiwiri ndi cha ntchito ya mafakitale. Mafakitale amamangidwa m'matawuni chifuwa amasowa anthu a ntchito, mphamvu yoyendetsera makina ndi matengedwe a katundu wawo. Chifukwa chachitatu ndi cha ntchito ya boma. Maofesi a boma amamangidwa m'matawuni, choncho ogwira ntchito za boma mumaofesimo amapita ndi kukakhala komweko.

Lilongwe, likulu la dziko la Malaŵi, ndi tawuni yaikulu ya Chigawo cha Pakati cha Malaŵi. Kuli maofesi a maunduna onse kumeneko ndipo ntchito za malonda ndi mafakitale zili mkati kumeneko. Njanji tsopano imafika ku Lilongwe kuchokera ku Salima.

Blantyre ndi Limbe ndi matawuni aakulu kwambiri m'Malaŵi. Anakula chifukwa cha ntchito ya malonda ndi mafakitale. Katundu ogulidwa kuchokera kunja kwa dziko lino ndiponso ochoka muno kupita kunja amadzera m'matawuni amenewa. Analumikizidwa ndi njanji yopita ku Beira. Ndiponso msewuwo chochokera ku Zimbabwe kufika ku Blantyre. Mafakitale ambiri a m'Malaŵi ali m'matawuni amenewa.

Ku Zomba kumapezeka maofesi a boma ndipo kuli nyumba ya malamulo. Kulonso Tchansala Koleji ya Yunivesite ya Malaŵi. Ku Mzuzu ndi ku Karonja kuli maofesi a boma.

## THE TOWNS OF MALAWI

The first reason why towns grow is because people come to them as centers for trade. The main roads serve the towns, and help trade by making it easier to transport goods to and from them. The second reason is for industry. Factories are built in towns because they need labor, power, and transport. The third reason is for administration. Government offices are built in towns, so the civil servants who work in them go to live there.

Lilongwe, the capital, is the largest town in Central Malawi. All of the ministry offices are there and it's a center of trade and industry. The train now arrives in Lilongwe from Salima.

Blantyre and Limbe are the two largest towns in Malawi. They have grown because of trade and industry. Most of the imports and exports of the country pass through them. They are connected by railway to Beira, and by road from Zimbabwe to Blantyre. Many of the industries of Malawi are in these two towns.

In Zomba are found government offices and the Parliament. There's also Chancellor College of the University of Malawi. In Mzuzu and Karonga there are government offices.

## EXERCISES

A. Answer the following question:

1. Chifukwa chiyani mafakitale amamangidwa m'matawuni?
2. Likulu la dziko la Malaŵi ndi tawuni iti?
3. Lilongwe ndi tawuni yaikulu kuposa onse ku Malaŵi?
4. Kodi njanji imafika ku Lilongwe kuchokera ku Mzuzu?
5. Nyumba ya Malamulo imapezeka kuti?

B. Fill in the blanks with the appropriate vocabulary item in parentheses:

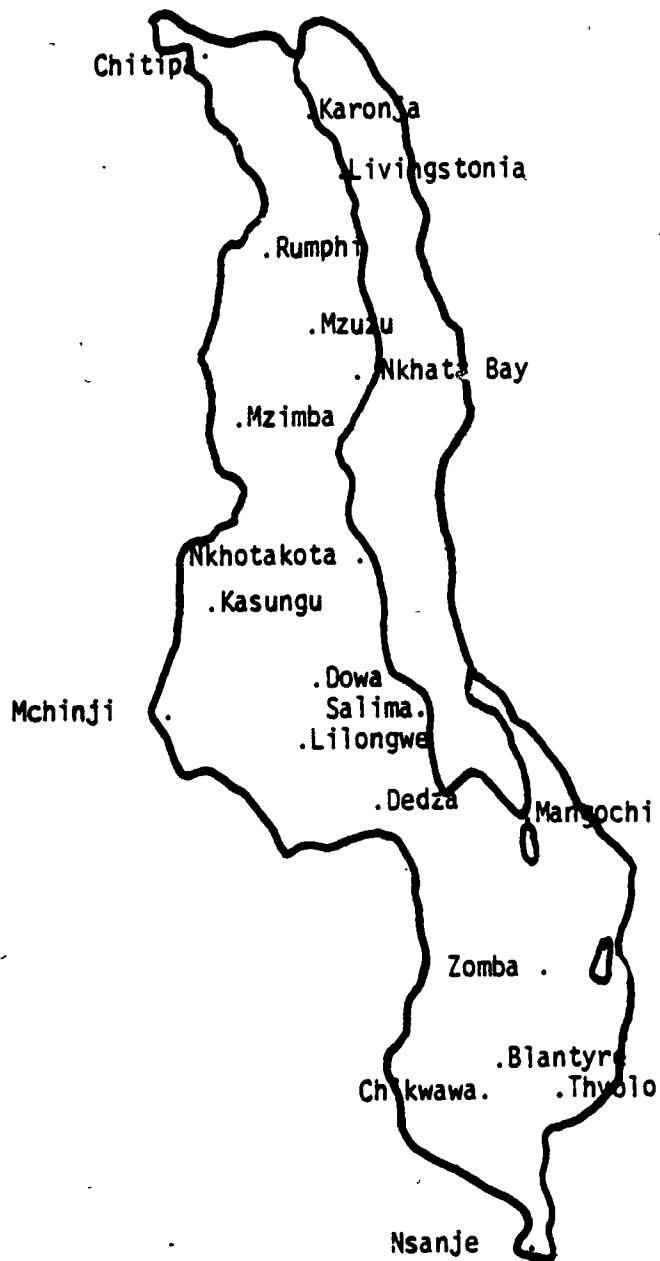
(matengedwe, boma, mafakitare, Limbe, likulu, malonda).

1. Ku Blantyre kuli ntchito ya \_\_\_\_\_ ndi \_\_\_\_\_.
2. Blantyre ndi \_\_\_\_\_ ndi matawuni aakulu kwambiri m'Malaŵi.
3. Ku Zomba kumapezeka maofesi a \_\_\_\_\_.
4. Lilongwe ndi \_\_\_\_\_ la dziko la Malaŵi.
5. Dziko lili lonse limasowa misewu chifukwa cha \_\_\_\_\_.

C. Answer the following questions:

1. Likulu la dziko la Ameleka ndi \_\_\_\_\_.
2. Tawuni yaikulu kuposa onse ku Ameleka ndi \_\_\_\_\_.
3. Muli mayunivesite ambiri ndi m'tawuni iti?
4. Tawuni yaikulu ya chigawo cha pakati cha Ameleka ndi iti?
5. Tawuni yaikulu ya chigawo cha kumwera cha Ameleka ndi iti?
6. Tawuni ya mphepo ndi iti?





Funsani aphunzitsi anu mafunso a matawuni ena pa mapu:

Chilimidwa ndi chiyani ku Dedza?

Chinapangidwa ndi chiyani ku Mchinji.

Amakhala ku Rumph ndi anthu a mtundu wanji?

etc.

### C. LILONGWE : LIKULU LA DZIKO LA MALAWI

Kusamutsa kwa Likulu la Boma la Malawi pa 1 Januwale, 1975, kuchokera ku Zomba m'Chigawo Chakumwera kupita ku Lilongwe m'Chigawo Chapakati, kwawonetsa poyera chitukuko cha dziko lino, chimene chachitika chifukwa cha maganizo a mphamvu ndi anzeru a mtsogoleri wake, Wolomekezeka Prezidenti Wanuyaya, Ngwazi Dr. H. Kamuzu Banda.

Ntchito yomanga Likulu latsopanolo idayambika m'chaka cha 1969 momwemu. Kuyambira panthawiyo, anthu a bizinesi ndi anthu ena wamba agwiritsa ntchito ndalama zopyola pachiweregero cha K50-million, zimene zathandiza kutukula madera a nthaka yachonde ku Zigawo izi: Zapakati ndi Kumpoto.

Kutukula kwa Mzinda wa Lilongwe, idaali imodzi mwa ntchito zofunika kwambiri m'maganizo ake a Prezidenti Wanuyaya, pofuna kutukula miyoyo ya anthu ake, pamene iyeyo adaali m'ndende ya ku Gwelo panthawi yomenyera ufulu wa dziko lino.

Pamene Likulu la dziko lino lidaali ku Zomba, ntchito za chitukuko zimene zindachitika m'Chigawo Chakumwera kokha. Chifukwa cha ichi, anthu adaali kusamuka kuchokera kumadera a Kumpoto ndi a Pakati padziko lino, kumka ku Chigawo Chakumwera, kotero kuti chiweregero cha anthu a m'Chigawochi chidaakwera kwambiri; chiweregero cha anthu a Kumpoto chinkalowa kawiri ndi theka poyerekeza ndi cha a m'Chigawo Chakumwera.

Kunkasowanso maofesi atsopano a Boma. Maofesi amene adaalipo panthawiyo ku Zomba adaali aang'ono kwambiri, kotero kuti kudaali koyenera kusamutsa maofesi a madipatimenti ena a Boma kupita ku Blantyre, umene uli ulendo wautali wokwana mitunda makumi anayi. Kusamukako kudaagawa mphamvu ya kayendetsedwe ka ntchito za Boma, ndipo kuyendayenda kwa pakati pamalo awiriwa kudaali kotopetsa ndi kolowa m'thumba.

## LILONGWE : CAPITAL OF MALAWI

The move of the Capital of Malawi on January 1, 1975, from Zomba in the south to Lilongwe in the Central Region highlights the achievements of a nation stimulated to planned, practical progress by its inspired leader, His Excellency the Life President, Ngwazi Dr. H. Kamuzu Banda.

Construction work on the new Capital began only in 1969. Since then, investment by the public and private sector has topped K50-million, bringing a new era of development to the fertile Central and Northern Regions.

The development of Lilongwe was one of the most important aspects of the Life President's program for improving the standard of living of his people, conceived while he was in Gwelo Prison during the struggle for freedom.

With the Capital in Zomba, development that had taken place during the colonial days had been concentrated in the south. This in turn had meant a migration of people away from the north and center of the country, resulting in population densities two-and-a-half times higher in the south than in the north.

There was also a need for new Government office accommodation. Existing offices in Zomba had become too small, and several departments had been forced to move to Blantyre, 40 miles away, splitting the administration and causing communications difficulties.

Likulu latsopanoli lathetsa mavuto awiriwa ndi kuwapatsa anthu ambiri mwawi wopeza ntchito kumalowo, ndipo ntchito za ulimi ndi za malonda zapita mtsogolo kosaneneka.

Likulu latsopanoli, ndi lomwe lathandizira pachitukuko cha dziko lina la Malawi, ndi chitsimikizo chenicheni choonetsa zipatso za ufulu wa Boma loyima palokha.

428

The new Capital is solving both these problems, while at the same time creating new employment opportunities, and both agriculture and commerce have gone ahead greatly.

The new Capital and its contribution to the development of Malawi is indeed a concrete example of the fruits of Independence.

## D. MOYO PA PULAZI

Nditamaliza maphunziro anga a kasamalidwe ka ziweto ndi za ulimi kwa Chitedze, ndinakalowa ntchito papulazi ku Mchenga. Nthawi imeneyo nkuti ndisanakwatire.

Anandipatsa nyumba ya denga (tsindwi) labwino lamalata, losadontha; mazenera abwino achitsulo kutchinjiriza mbala. Pansi anandiikira simenti koti sitimazira ndi dothi kaya ndowe. Inali yokulungiza ndi njereza: inali nyumba yamakono. Ny jophikira inali padera, ndipo anaikamo chitofu osati mafuwa, koti nkhuu zimayaka bwino ndithu; chopika chilichonse chinali kupsa mwamsanga.

Ndinali kusunga ziweto zosiyanasiyana monga izi: ng'ombe, zalinunda ndi zopanda linunda, nkhusa (abira, mberere), mbuzi, nkhumba, abulu, mahatchi ndi agalu ondithandiza kuthamangitsa zilombo zikabwera kuti zithyole makola pofuna kuti zidye ziwetozo. Zilombo zimene zimakonda kuvuta kawirika-wiri ndi afisi, akambuku (anyalubwe). Nthawi zina mikango imavutitsanso ili kubangula.

Zoweta zina za mtundu wa mbalame zimene ndimasamala ndi nkuku, nkuku ndembo, abakha ndi nkunda. Mtundu wa nkuku zimene ndimakonda kusunga ndi mtundu wa meteke chifukwa sizimafa ndi chideru (chitopa) kawirika-wiri. Nkuku za mazira ndi atambala a zitsukwa zazitali, lipombo lalikulu ndi zilimba zakuthwa zazitali ndinali nazonso. Abakha ndiye sindimawakonda kwenikweni chifukwa cha uve wowononga pakhomo ndi chitosi chamadzimadzi.

## LIFE ON AN ESTATE

By J.J. Chiwala Banda

At the end of my study in animal husbandry and agriculture at Chitedze, I was employed at an estate at Mchenga. That was before I married.

I was accommodated in a good iron-roofed house, which never leaked; its good metal windows had burglar's bars. The floor was cemented so that we never smeared it with soil or cattle dung. It was whitewashed; it was a modern house. The kitchen was apart from the main building and in it was a stove, not fireplace stones, so that the firewood burned very well; everything we cooked was ready within a short time.

I was keeping different kinds of livestock such as cattle (humped and unhumped), sheep, goats, pigs, donkeys, horses and dogs to help me chase wild animals if they came and broke the corral in an attempt to eat the domestic animals. The wild animals which gave us trouble frequently were hyenas and leopards. Sometimes lions, which roared, also gave us trouble.

Some domestic animals of the bird class which I was caring for were hens, turkeys, ducks and doves. The type of hens which I liked to keep was that with no feathers on the neck because they resisted Newcastle disease very often. Hens for laying eggs and cocks with

Ng'ombe zimene ndimasunga zinali zonenepa bwino ndipo zinali mitundu iwiri: za mkaka ndi za nyama. Timatole tikabadwa, ndimatiotcha ndi chitsulo cha moto pamene pamati padzamere nyanga. Chonco sizimamera nyanga. Cholinga chinali chakuti podzagulitsa zidzalemere malibisi ambiri pasikelo. Izi ndimachita ndi timatole tamphongo ndi tatikazi tomwe. Koma timatole tatimuna ndimatithena kuti tikadzakula, tidzalemere malibisi ambiri pasikelo ndi kutinso zidzakhale ndi mphamvu (nkhongono) zambiri zokokera ngolo. Zoterezi timati mitheno, zopanda nyanga timati chipundi (njuma) ndipo ng'ombe zazikazi zosabereka timati nzidzi.

Ndinali ndi antchito makumi asanu ndi anayi ondithandiza. Okama mkaka, odyetsa ziweto za mtundu wa mba'ame, nkhumba, otolera mazira, olima kuminda kubzala ndi kukolola.

Kumene kumagona antchitowa ndi mbali ya fama yomweyo kumene kunamangidwa nyumba zawo. Nyumbazi zinali za ndendera zomangidwa ndi zipangizo izi: nsichi, nsungwi, luzi, khonje nsanamila, mzati, phaso, chitseko cha tsekera ndi masindwi ake anali ofoleredwa ndi udzu. Zinalinso zomata ndi zozungulizidwa ndi mipanda. Osalephera nyumba ili yonse inali ndi kanyumba ka chimbudzi potero. Chiwawa kaya kumenyana sizimachitika kawirikawiri chifukwa ndinasankha munthu wamkulu ndi wofatsa kuti aziwayang'anira antchitowo.

Dzinja likabwera, ulimi umagundikanso. Timalima chimanga, khobwe, nyemba, mtedza (nsawa), nzama, nsenjere, udzu ndi mbatata za kachewere. Chimanga kwenikweni chinali cha ng'ombe ndi ziweto zina. Ndimapanga chakudya cha nthawi ya ng'amba ndi chimangacho chisanakhwime, chitangoyamba ngalale (ngalangala) ndevu ndipo ana ali anthete. Ndimakumba nkhuti ndikudula chimangacho ndi kuchikwirira (fotsera) m'nkhuti muja. Nthawi ya



long tail feathers, a big crest and sharp long, long nails on their feet were also kept. I never liked ducks mostly because of their habits of spoiling around the house with their watery droppings.

The cattle which I kept were fat and were of different types; for milk, and for beef. When calves were born I was branding them with a hot metal on the spot where the horn would have grown. For this reason they never grew horns. The reason for doing this was that when selling they should be heavy. I was doing this both to the male and female calves. But the male calves were castrated so that when they grew they should be very heavy and that they should be strong enough to pull the wagon. Such castrated male calves were called oxen, those without horns were called hornless and the female cattle which wouldn't give birth to young ones were called unproductive.

I had ninety employees under me. Some were milking the cows, some were feeding the birds, pigs, picking up eggs, digging the garden, planting and harvesting.

The place where these employees (laborers) were accommodated was on the other side of the farm where ~~their~~ houses were built. These houses were round and were built using poles, bamboo, bark fibers, sisal, verandah poles, central poles, beams, doors made of big grass stalks, and grass thatched roofs. They were also mud packed and surrounded by grass fence. Without fail, every house had a pit latrine nearby. Riots and fights were rare because I chose an elderly man who was meek to look after the laborers.

During rainy season, there was much cultivation too. We were growing maize, cowpeas, beans, groundnuts, ground peas, elephant grass, ordinary grass and Irish potatoes. The maize was mainly for feeding the cattle and other domestic animals. I was making dry season food using the maize before

ng'amba ndimafukula ndi kudyetsa ng'ombe. Dzina lake la chakudyachi ndi sayileji.

Chimanga china ndimachisiya kuti chidzakhwime nkudya monodokwa mpaka kukolola. Ndimakonza nkhomwe ndi masindwi ake omwe ndithiramo chimanga, khobwe, nsawa, nzama ndi nyemba. Udzu uja ndimaudula ndikusunga pamalo abwino kutinso nthawi ya ng'amba ng'ombe ndi ziweto zina zidzadye. Dzina lake timati he.

Nthawi ya dzinja timawona tizilombo tosiyanasiyana. Todyedwa ndi tosadyedwa. Todyedwa ndi monga: inswa, mafufufute (nyamu) ndi nkhanu. Tosadyedwa ndi monga: mifojwe, nyerere, bongololo, nkho, kamba (fulu), chule ndi linthumbwi.

Mtedza wa mtundu wa chilimbana ndi kalisere sumalola kwenikweni pafama imeneyi. Umachuluka mandolo, makamaka nthaka yake sinali yabwino chifukwanso cha mchenga wochuluka. Mvula ya mvumbi ndi matalala ndi imene akonda kugwa dera limenelo. Ndipo mitsinje yambiri imakhuta koti kuwoloka kunali kovuta kotero kuti anthu ena akati achite khama amatengedwa ndi madzi kapena kudyedwa ndi ng'ona.

Panali wantchito wina amene anali wamatsenga. Pamwezi uli wonse pamapezeka kuti ndimamulipira kawiri kapena katatu. Anali ndi makhwaladi a chidima kotero kuti ndinavutika kamamulipira ndalama zanga za pamwezi chifukwa zimaperewera, koma osamuziwa konse. Maloto anga osandiuzapo za munthu ameneyu ndipo ndinali kuzaza ndi kukalipa mumtima. Munthu wachiwembu otereyi anandidandaulitsa mpaka zaka zinayi.

Nditakwatira mkazi dzina lake Madalitso m'mudzi mwa Chitseko, anali mkazi wachangu. (Ndikachoka kumunda kudzabindikira muofesi mwanga osalephera kupeza wavundikira nsima, ndati: "mwamuna usamamuwone pankhope, nkhope

it was ripe, just as it started flowering, with corn silk and cobs still tender. I was digging a big hole and cutting the maize in pieces and burying it in the big hole. During the dry season I was taking it out of the pit and feeding the cattle. The name of the feed was silage.

Some of the maize was left to get ripe and we ate it as green maize and some we harvested. I was making granaries and their roofs, and into the granaries we put the maize, cowpeas, groundnuts, ground peas, and beans. The ordinary grass was cut in pieces and put in a good place so that in the dry season the livestock should eat. The name of such a feed was hay.

During the wet season we were seeing different kinds of creatures, edible and not edible. Some edible ones were: white ants, termites and crabs. Inedible ones were big black ants, ordinary ants, centipedes, snails, tortoises, frogs and "linthumbwi" (a kind of ant).

Groundnuts of the "Chalimbana" variety (big groundnuts) and "kalisere" (small type groundnuts) didn't grow well at this estate. They were mostly tender groundnuts. The soil was not good because it had much sand. Hail-storm and non-stop rain was the most common type of rain in this area. And many rivers were flooding so that crossing them was difficult and if any persons persisted in crossing they were drowned (or taken) by the floods or eaten by crocodiles.

There was one worker who was a magician. Every month it was found that I was paying him for two or three months. He had the medicine which made me not know that I had paid him and would even pay him my own money from my own salary because there was a shortage, without knowing he was the one doing such things. I could not dream about this man and I was annoyed and angry in my heart. This tricky man made me complain for four years.

sisintha koma kumimba"). Mlongo wake wa Madalitso dzina lake Sinjani, ndimamlemba ntchito yoyendetsa thalakitala. Nthawi yina ndinamudandaulira za matsenga amene anali pantchitopo, ndipo iye anati tidzapita kwa sing'anga wina dzina lake Puludzu, amene angandithandize, Sinjani nayenso amafuna mankhwala amangolomera (katuku) kuti azipambana pomenyana ndi anzake.

Tinanyamuka tsiku lachinayi ulendo wa mitunda makumi atatu panjirga. Tinapeza mtsinje dzina lake Bua, ndipo mulamu uja powoloka anaterereka ataponda mwala wondere nkugwa koma njinga idayandama ine nkuitenga. Sinjani anali odziwa dera (kusambira), anakhupukanso mosavutika. Koma poti inali nthawi ya mawa kuli chisanu, anali okongwa (ozizidwa). Tinakwera njinga zathu ndikuyambaso ulendo. Nkhanga zili cheeeee kulira, kudali kumawa kwambiri dzuwa lisanatuluke, m'phiri mukumveka malubza a munthu akudula mtengo. Titabzola pachigayo cha mtengo, tinafunsa mayi wina amene amatonthoza mwana ngati kwa aPuludzu tayandiikira, iye anati: mwafika tsopano. Titapitirira pang'ono chilere cha nsawa tinapeza anthu akuwoka mbande za fodya, ndinati ine kwa anthuwo: "Safunsa adalowera njira ya kumanda", kodi nyumba ya Puludzu ndi yiti? Anthu aja anati iyo! Mulamu uja atatopa tsopano.

Tinawodira kwa amayi amene tinawapeza akupala nsomba za matumbi makwa (mamba). Ndatikhazika pachikopa cha insa. Ndinafunsa ngati aPuludzu alipo ndipo anati alipo ali kuseri kwa nyumba ndipo akhala pasaka, akupala nsungwi za licherero. Titazungulira kuseri kwa nyumba ija tinapeza kamphonda ka galu katsopano kali manthongo khathikha, katagona pasaka.

Tinabwerera kwa amayi omwe aja ndipo mulamu uja anati: "Amuna anu palibe pasaka paja mumanenapa, pali kamphonda ka galu kobadwa tere. Mayi anakalipa

I married a woman called Madilitso (meaning "blessed") in Chitseko village; she was a hard-working woman. (When I was coming from the farm to confine myself in my office she wouldn't fail to come with 'nsima' covered and she'd say: "Don't look at your husband on the face, the face does not change but the stomach.") The brother of Madilitso whose name was Sinjani (meaning "you pound") was employed as a tractor driver. At one time I complained to him about the magician at the estate; he suggested that we should go and visit one witch doctor whose name was Puludzu; he could help me, and Sinjani, too, wanted medicine for strength so that he could win any fight with anyone.

We left on Thursday on our bicycles for a 30 mile journey. We came to a river called Bua, and my brother-in-law, as he was crossing it, slipped when he stepped on a mossy stone and fell but the bicycle floated and I got it out. Sinjani knew how to swim. He crossed without difficulties. But since it was in the early cold morning hours, he shivered with cold. We rode our bicycles and restarted our journey. Guinea fowl still could be heard. It was very early morning before the sun rose; in the hills we could hear echoes of someone cutting trees. We passed the grinding mill of Mr. Mtengo. We asked another woman who was quieting a child if we were near Puludzu's home. She said: "You have now arrived." Soon after passing a groundnut garden we found people transplanting tobacco seedlings. I said to the people: "A person who does not ask followed a path to the graveyard. Which is Mr. Puludzu's house?" The people said, "That one." My brother-in-law was tired now.

We announced our presence to the woman whom we found taking scales off of fresh fish. She told us to sit on an antelope skin. I asked her if

kwambiri ndikutitengeranso kuseri kuja kwa nyumba. Tinawona a Puludzu ali pasaka akupala nsungwi ndipo anati "kodi ndi galu uyu"? Ine mwachidule ndinangopepesa ndi ndalama.

Anatilonjera aPuludzu aja ndi mawu awa amene anandidabwitsa: "Inu ndinu a Chiwala ndipo mukufuna mankhwala ochotsa chidima. Pali munthu wina ndikuwuzani dzina lake amene amalandira ndalama kwa inu kawiri kapena katatu pamwezi uli onse mwa matsenga ndi chidima. Ndikuthandizani, ndipo dzina lake ndi Tembo koma simukamuchotsa ntchito chifukwa zilipo zimene ndikuchitireni ine kuti mtima wanu waukali ufe. Mulamu uja kuti aziyankhula; Sing'anga anati iwe tonthola. "Iwe ndiwe Sinjani dzina lako. Zimene ukufuna ndikupatsa, ukuti ukufuna ndikutemere mankhwala a katukwi. Ndikudandaulira kwambiri, kodi uli ndi ng'ombe kapena mbuzi zoti uzikalipira milandu yomenya anthu? Chifukwa ndi milandu mukuyiputayi. Chabwino mwana akalilira fupa mpatse," idatero sing'anga.

Ine anandipatsa mankhwala oti ndikasamba kumaso tsiku la malipiro ndipo chiponda mtengo ndinapereka K1.00. Mulamu wanga anamulamula K3.00 koma anamulowetsa m'nyumba ya ndendera gulubidi. Nati; ndikutsekera muno chimene uchiwone umenyane nacho uchikanikizire pansu ndipo iwe udzakhala munthu omenya ngakhale mudzi wathunthu.

Atamutsekera, sipadapite mphindi, Mulamu uja anayamba kulira ndi kumenya chitseko kolimba kotero kuti Sing'anga uja anamva chisoni ndikumutsekulira. Anangoti buli kuthawa, kusiya njinga ndi ndalama zomwe. Ndinaseka kwambiri mpaka misozi mbwembwembwe.

Ndinatsazika nditatenga njinga ziwiri, yina nditakwera yina ndikumayendetsa. Nditacheukira kumawa ndinawona utaleza Kenaka ndinampeza Sinjani ali wefuwefu.

Mr. Puludzu was near and she said that he was, and that he was behind the house and was sitting on a sack, smoothing the bamboo strips with which he could make a winnower. When we went behind the house to where the man was supposed to be, we found a new puppy with dried tears lying on the sack.

We returned to where the woman was and my brother-in-law said: "Your husband is not on the sack you talked about; there is a newly born puppy." The woman was annoyed and she took us back to the same place, behind the house. We saw Mr. Puludzu seated on the sack smoothing the bamboo strips and she asked, "Is this a dog?" In short, I just apologized by giving money.

Mr. Puludzu welcomed us with the following words which astonished me: "You are Mr. Chiwala and you want medicine which can remove dark magic. There is a certain person (I will tell you his name) who receives wages from you twice or thrice every month through dark magic. I will help you, and his name is Tembo but you won't sack him because I will do certain things to cool your angry heart." So the brother-in-law was about to talk when the witch doctor told him to shut up. "You are Sinjani. What you want I will give you. You want tattoos for strength. I pity you very much. Have you cattle or goats to pay in court for beating people? Because these are cases you are begging. All right, when a child cries for a bone give it to him," said the witch doctor.

He gave me medicine which I would put in the water for washing my face on pay day and I paid an initial fee amounting K1.00. My brother-in-law was charged K3.00, but he took him into the round house. He said, "I will lock you here, whatever you see fight against it, press it on to the floor and it will turn into a talisman. Then give me the talisman, after which I will make some tattoos on you and you will be able to beat even the whole village."

Ine pomfunse anati: Mulamu! ndikanafa ine lero. Chinjoka cha mtundu wa songo chinandizingiza mwakuti ine ndimalephera kupuma. Iyete Sinjani mkazi, wake dzina lake ndi Chimwemwe, ndipo anati kwa ine: Chimwemwe akadandiiwala pano nditafa. Za ndalama zija K3:00 sanakumbutsenso.

Tinafika mudzi wina wa Mwanaalirenji, tira tsika njinga zathu kuti timwe adzi. Munthu uyu analidi ndi zinthu zambiri monga: Nkhokwe ya chiveza, mapira, misale, minkhaka, kayimbi, mavwende, nzimbe, maungu, chinangwa, phwetekere, mitengo ya mapapaya, peyala ndi ya mango a mtundu wa boloma. Ndipo chimanganso cha khwimbi anali nacho.

Titafika kufama, ndinasunga chinsinsi osauza munthu aliyense kupatula mkazi wanga mpaka tsiku la malipiro, ndinasamba kumaso mankhwala aja ndikupita kuofesi kulipira mmodzimodzi. Koma ntchito inayenda bwino lomwe opanda woti walandira kawiri kaya katatu ngati kale. Malipira anga sindidawakhudze monga ndimachitira kale. Tembo uja kumamuwona ndikusangalala naye bwino lomwe koma opanda kanthu kali konse komuchita.

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When he was locked in, a minute did not pass before the brother-in-law began crying and beating the door so much that the witch doctor felt pity for him and opened the door for him. He just came out and ran away, leaving the bicycle and the money. I laughed so much that tears came to my eyes.

I bid farewell and took the two bicycles; I rode on one bicycle and just pushed the other. When I turned to the east I saw a rainbow and I cycled for four miles, but without seeing the brother-in-law. Later I found Sinjani panting. When I questioned him he said: "Brother-in-law, I would have died today. A snake of the 'songo' type wound itself around me so that I could hardly breathe." The wife of Sinjani was Chimwemwe and he said: "Chimwemwe would have forgotten me now if I died." He never reminded me about the K3.00.

When we reached a village called Mwanaalilenji, we got off the bicycle for we wanted to drink water. This person of course had a lot of things like granaries of 'chibweza', millet, 'missale', cucumber, 'kanyimbi', watermelon, sugar cane, pumpkins, cassava, tomatoes, paw-paw trees, pear, and mango trees of the big type. And he had also maize which had stayed in the granaries for two years.

When we reached the farm (estate) I kept everything a secret without telling any other person except my wife till pay day. I washed my face using the water in which the medicine was soaked and went to the office to pay (the men) one by one. But everything went on smoothly without any person receiving two or three wages as previously. I never used part of my salary to pay for the balance as I used to do previously. I could see Tembo, and I was happy with him without doing anything to him.

## E. NYAMA ZA M'NKHALANGO

Anthu ochokera kudziko lonse la pansi amafika ku Afilika kudzaona nyama za m'nkhalango. Palibe kontinenti ina imene ili ndi nyama zosiyanasiyana chonchi. Kuti uone mitundu ya nyama zosaoneka kawirikawiri uyenera kukayenda kunkhalango zosungira nyama, kumene nyama zimangodziyendera ndipo sizingaphedwe. Nyama zambiri zazing'ono monga anyani ndi akalulu, zimakhala m'thengo, kunja kwa nkhalango zosungira nyamazi.

Nyama zimene zimadya zomera kawirikawiri zimakhala pamodzi m'magulu. Paphiri la thyatha la Nyika pali misambi yaikulu ya ntchefu ndi mbidzi. Njovu ndi nyama yaikulu kwabasi kuposa nyama zina zonse. Kuli misambi ya njovu kumalo osungira nyama ku Kasungu ndi Nkhotakota. Nyama zina zodziwika zimene zimadya zomera ndi njati, mbawala, gwape, njiri, ndi mvuu.

Nyama zina zimakhala moyo pakudya nyama zinzawo, zimene zimazisaka ndi kuzipha. Mkango ndi nyama yaikulu kwabasi mwa izi; uli ndi mphamvu kwambiri kotero kuto palibe nyama ina ingaupute. Nyalugwe amasaka usiku wokha, ndipo amagona malo obisala masana. Nyama zina zodziwika zimene zimadza nyama zinzawo ndi fisi ndi nkhandwe. Ng'ona imakhala m'madzi ndipo imadza nsomba.

Muli mitundu ya njoka makumi anayi muno in'Malawi. Njoka zimadya abuluzi, mbalame ndi tizirombo tating'onoting'ono. Zokhazo zimene zili zodziwika ndi zaululu ndi mamba, mphiri ndi mbobo. Njoka zambiri, mwachitsanzo chakusa, siziluma anthu. Yaikulu kuposa zonse ndi nsato, imene nthawi zina imatalika kuposa mapazi khumi.

## WILDLIFE

People from all over the world travel to Africa to see the wild animals. No other continent has such a variety of animals. In order to see the rarer kinds you must visit a game reserve, where the animals run free and cannot be killed. Many smaller animals, such as baboons (anyani) and hares (akalulu), live in the woodlands outside the game reserves.

Animals that eat plants usually live together in herds. On the Nyika Plateau there are large herds of eland (ntchefu) and zebra (mbidzi). The elephant (njovu) is the largest of all animals. There are herds of elephant in the Kasungu and Nkhotakota Game Reserves. Other common animals that live on plants are the buffalo (njati), the bushbuck (m̂awala), the duiker (gwape), the warthog (njiri) and the hippopotamus (mvuu).

Some animals live by eating the flesh of other animals, which they hunt and kill. The lion (mkango) is the greatest of these; he is so strong that no other animal will attack him. The leopard (nyalugwe) hunts only by night, and lies in hiding during the day. Other common animals that eat flesh are the hyena (fisi) and the jackal (nkhandwe). The crocodile (ng'ona) lives in the water and eats fish.

There are more than forty kinds of snakes in Malaŵi. Snakes eat lizards (abuluzi), birds and insects. The only common ones that are poisonous are the cobra (mamba), the puff-adder (m̂phiri) and the tree-snake (mbobo). Most snakes, for example the house-snake (chakusa), are harmless to man. The largest is the python (nsato), which is sometimes over ten feet long.

## EXERCISES

A. Answer the following question:

1. Pali misambi ya mbidzi pati?
2. Nyama yaikulu kuposa zonse ndi iti?
3. Anjati amadya chiyani?
4. Anyalugwe amasaka liti?
5. M'Malawi muli mitundu ya njoka iti?

B. Fill in the blanks with the appropriate vocabulary item in parentheses:

(m'nkhalango, zomera, mkango, misambi, mamba, njovu)

1. Pali \_\_\_\_\_ yaikulu ya ntchefu ndi mbidzi.
2. Mvuu ndi nyama imene imadya \_\_\_\_\_.
3. \_\_\_\_\_ zimakhala ku Kasungu.
4. Njoka ziwiri za ululu ndi \_\_\_\_\_ ndi \_\_\_\_\_.
5. Nyama yaikulu kuposa zonse zimene zimadya nyama ndi \_\_\_\_\_.

C. Ask each other questions about the appearance of animals:

Nyama yonenepa ndi iti? - Mvuu ndi yonenepa.

Nyama imene ili ndi makutu aakulu ndi iti? \_\_\_\_\_

Nyama imene ili yoyera ndi yakuda ndi iti? \_\_\_\_\_

etc.

ICHO NCHIYANI?



## 1. CHIFUKWA CHIMENE NKHANGA ILI NDI TSITSI PAMUTU PAKE

Panali munthu wamwamuna amene tsiku lina anapita kukasada ndi galu wake. Tsiku lomwelo mmodzi wa anansi ake ahamwalira mwadzidzidzi, koma popeza iye sanadziwe izi, anapitiriza kusaka, Analibe mwayi, koma pamene dzuwa linali pafupi kulowa anapeza gulu la nkhangha, ndipo imodzi inaphedwa. Anaponya mbalame ija paphewa ndipo anayamba kubwerera kumudzi namaganiza duti akafika kusanade. Koma mosadziwa anasokera. Amangoyenda Mozungulirazungulira osaona chizindikiro choti ali pafupi kufika. Pomva njala anakhala pansu kuti akoleze moto ndikuotcha nkhangha ija. Anaganiza zosunga mutu wake kuti akaonetse anansi ake amene mwina sadakakhulupirira zimene akadawauza. Patangopita nthawi pang'ono anapeza njira yopita kumudzi kumene anauzidwa za imfa ya mnansi wake. Linali tsiku lotsiriza la maliro ndipo dzuwa litangotuluka ofedwa onse anali atameta kale. Anawauza nkhanu ya nkhangha ija ndi mmene iye anasokerera. Pamene ena sanakhulupirire zimene amanena anawaonetsa mutu wa nkhangha uja. Koma modabwitsa wina aliyense mutu uja unali ndi tsitsi ngati la munthu. Onse ananjenjemera ndi mantha ndipo kuyambira nthawi imeneyo nkhangha imadzetsa matsoka pokhapokhapo ngati mutu wake awudula ndikuutaya atangoipha mbalameyo.



## WHY THE GUINEA FOWL HAS HAIR ON ITS HEAD

— FROM MBONA AND OTHER STORIES,  
SCHOFFELEERS AND ROSCOE

There was a man who one day went hunting with his dog. On the same day one of his closest kinsmen suddenly died, but since he was not aware of this, he continued hunting. He had not much luck, but toward sunset he came upon a flock of guinea fowl, one of which fell under his arrow. He slung the bird over his shoulder and turned homeward thinking to reach his village before dark. But before he realized it he had lost his way. He kept travelling around in circles without being able to spot a familiar landmark. Feeling hungry, he sat down to light a fire and roast the guinea fowl. The head, however, he decided to keep to show his kinsmen, who otherwise might not believe his story. Soon after, he was able to find his way back to the village, where he was told about his relative's death. It was the final day of the funeral and just after sunrise the heads of the mourners had been shaved. He told them his story about the guinea fowl and how he had got lost. When some did not believe him he produced the fowl's head. But to everybody's surprise the head had grown hair like a human being! All shivered with fear and ever since, the guinea fowl brings misfortune unless its head is cut off and thrown away as soon as the bird is killed.

## 2. MNYAMATA NDI NG'ONA

Kalekale, padali mnyamata amene adakwatira mtsikana wokongola kwa mbiri. Mtsikana samadya nsima. Amadya mazira a ng'ona okha. Tsiku lili lonse mkazi uja, amauza mwamuna wake kuti apite kumtsinje akamutengere mazira a ng'ona. Mwamuna uja adamuza mtsikana uja zakuopsya kwake kwa ng'ona koma iye sadamvere.

Tsiku lina, mnyamata uja, adapita kumtsinje ndi mlamu wake kukatenga mzira a ng'ona. Atafika kumtsinje kuja, adafunafuna kumene kumakhala ng'ona. Adalipeza dzenje la ng'ona ndipo mnyamata uja adalowa kukafuna mazira. Panthawi iyi ng'ona mudalibe mudzenje muja. Idapita kutali kufuna chakudya chake. Mnyamata atalowa kudzenje la ng'ona ija, adasiya mlamu wake pabwalo kuti amudziwitse ng'ona ikamabwera.

Patapita nthawi pang'ono, ng'ona inayamba kubwera. Idali kubwera ndi utsi kusonyeza ukali wake. Mlamu wa mnyamata uja adayamba kuimba nyimbo kumuchenjeza zakubwera kwa ng'ona.

Mmodzi: Mlamu, mlamu chili nkubwera chalirima.

Onse: Dangula matete.

Mmodzi: Chibwera ndi utsi chalirima.

Onse: Dangula matete.

Mnyamata uja atamva kuimba, anadziwa kuti ng'ona idaali nkubwera. Adatenga mazira anayi mofulumira. Adathawa kupita kumudzi ndipo mkazi wake adakondwera kwambiri. Adaphika mazira aja ndikudya ndi chimwemwe.

M'mawa kutacha, mtsikana uja adauza mwamuna wake kuti apitenso kumtsinje akamutengenso mazira. Mnyamata uja adapita kumtsinje ndi mlamu wake. Atafika, mnyamata adalowanso kudzenje la ng'ona kuti atenge mazira.



## THE BOY AND THE CROCODILE

BY H.Y. MATECHE

A long time ago, there was a boy who married a very beautiful girl. The girl never ate 'nsima'. She liked crocodile eggs best. Everyday, the girl told her husband to go down to the river to fetch the eggs. Although the boy explained to her how dangerous the crocodile was, she wouldn't listen. So everyday the boy went to the river to fetch the eggs.

One day, the boy went down to the river with his brother-in-law as usual. They searched for places where the crocodiles lived. When they had found their holes, he entered it. His brother-in-law was left outside to keep watch, for all the crocodiles were not at home. He found four eggs and took all of them. Before he came out of the hole, he heard his brother-in-law singing a song warning of the crocodile's coming. The song went like this:

One: Brother-in-law, brother-in-law, it's coming very fast.

All: Dangula matete chalirima.

One: It is coming with smoke and flames of fire.

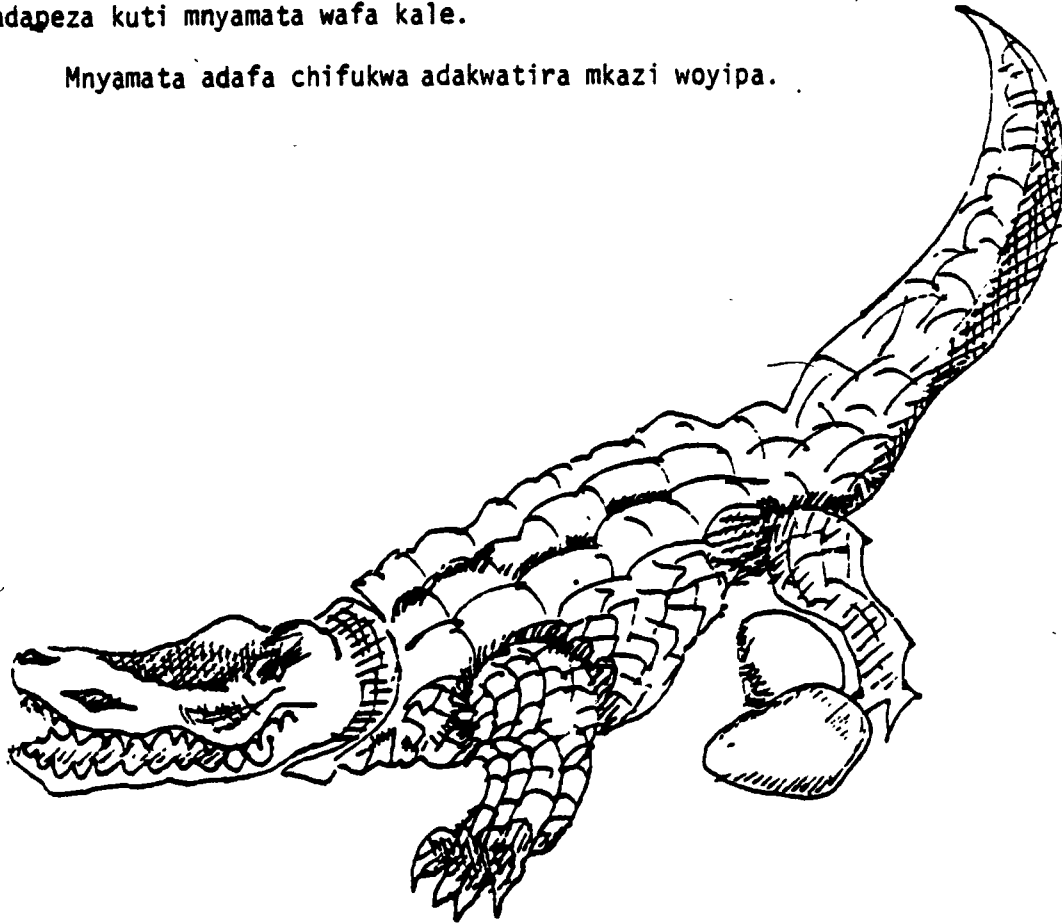
All: Dangula matete chalirima.

When the boy heard this song, he knew that the crocodile was coming, so he went out of the hole very quickly and ran home. His wife was very pleased when she saw the eggs. She cooked them and had a delicious meal.

The following day, the girl told her husband to go down to the river to fetch some more crocodile eggs. The boy went to the river with his brother-in-law. They looked around along the bank where the crocodiles had their eggs. They found a hole full of eggs. The boy entered it to

Mlamu wake adayambanso kuimba nyimbo kumuchenjeza kuti ng'ono idaali kubwera. Mnyamata asanatuluke kudzenje, ng'ona idafika, ndi kulowa kumalo ake. Mwatsoka, idawona mnyamata atatenga mazira ake. Ng'ona idakalipa, ndipo idagwira mnyamata uja ndikumupha ndipo idamuduladula. Mlamu wake adathamanga kukanena kumudzi. Anthu atapita kumtsinje kuja, adapeza kuti mnyamata wafa kale.

Mnyamata adafa chifukwa adakwatira mkazi woyipa.



NG'ONA NDI MAZIRA AKE





II. NKHANI ZISANU\*

- A. KULENGEDWA KWA KAPHIRINTIWA  
'THE CREATION MYTH OF KAPHIRINTIWA'
- B. NAMDZ'AMBE WA NYANGA NDI CHI AMBI CHA MOYO  
'THE HORNED CHAMELEON AND THE ORIGIN OF LIFE'
- C. CHIYAMBI CHA NYANJA YA CHILWA  
'THE ORIGIN OF LAKE CHILWA'
- D. M'MENE KHATE LINABWERERA 'ADZIKO LA PANSI  
'HOW LEPROSY CAME INTO THE WORLD'
- E. CHIYAMBI CHA NYAU  
'THE ORIGIN OF THE NYAU'

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## A. KULENGEDWA KWA KAPHIRINTIWA

Poyamba kunali Chauta ndi dziko la pansi. Chauta amakhala mulengalenga. Pansi pake panali dziko la pansi, lopanda madzi ndipo lopanda zinthu za moyo.

Tsiku lina mitambo yakuda inawunjikana ndi kuphimba mulengalenga. Ching'aning'ani chinang'anima ndipo kugunda kwa mabingu kumanveka m'mwamba.

Mulengalenga munatsekula ndipo kunatsika Chauta, mwamuna woyamba ndi mkazi, ndipo nyama zonse, mvula ikudza.

Anafikira pa Kaphirintiwa, kaphiri ka pamwamba pathyathyatha, m'mapiri a Dzalanyama. Kenaka malo amene anafikira anasanduka mwala, ndipo mapazi, ndi njira za nyama zambiri, zitha kuoneka pamwalapa mpaka lero. Mapazi a mwamuna uja ndi akulu kuposa a mkazi uja, ndipo ungaonenso modinda khasu dengu lowulutsira mbewu, ndi ntongo.

Zomera ndi mitengo zinamera padziko la pansi ndikubala zakudya zambiri, ndipo Chiuta, anthu ndi nyama anakhalira pamodzi mokondwa ndi anapanga moto woyamba.

Tsiku lina munthu wa mwamuna uja amasewera ndi timitengo tiwiri, kena kofewa ndipo kena kolimba. Anatipekesa pamodzi ndipo mwangozi anapanga moto woyamba.

Aliyense adamuza kuti asiye, koma sanaw mvere. Udzu wonse unapsya ndipo kunali chisokonero chachikulu.

Mkazi mwa nyamazo galu ndi mbuzi zinathawira kwa munthu uja kuti aziteteze; koma njovu, mkango, ndi nyama zina zinathawa zitakwiya ndi munthu ameneyu.

## THE CREATION MYTH OF KAPHIRINTIWA

In the beginning there was Chiuta (God) and the earth. Chiuta lived in the sky. Below him was the earth, waterless and without life.

One day dark clouds built up and covered the sky. Lightening flashed and claps of thunder rent the air.

The sky opened and down came Chiuta, the first man and woman, and all the animals in a shower of rain.

They landed on Kaphirintiwa, a flat-topped hill in the mountains of Dzalanyama. Afterwards the ground where they landed turned to rock and the footprints, and the tracks of many animals, can be seen on the rock to this day. The man's footprints are larger than the woman's and you can see the two imprints of a hoe, a winnowing basket, and a mortar.

Plants and trees grew on the earth, yielding abundant food, and God, man and the animals lived together in happiness and peace.

One day man was playing with two sticks, a soft one and a hard one. He twirled them together and by accident invented fire.

Everybody warned him to stop, but he would not listen. The grassland was set alight and there was a great confusion.

Among the animals the dog and the goat ran to man for protection; but the elephant, the lion, and their companions ran away full of rage against man.

The chameleon escaped by climbing to the top of a tree. He called to God to follow him, but Chiuta answered that he was too old to climb. When the spider heard this he spun a fine thread and lifted God up on high.

Nadzikambe anathawa pokwera pamwamba pamtengo. Anaitana Chauta kuti amsate, koma Chauta anamuyankha kuti sakanatha kukwera popeza anali wokalamba kwambiri. Pamene Kangaude adamva izi anapota chingwe cha thonje labwino ndi kukokera Chauta uja kumwamba.

Choncho Chauta anachotsedwa padziko la pansi chifukwa cha zochita za munthu ndipo pamene anakwera kumwamba ananena kuti kuyambira nthawi imeneyo munthu ayenera kufa ndi kupita kumwamba kukakhala naye.



So God was driven from the earth by the wickedness of man and as he ascended into the sky he pronounced that henceforth man must die and join him in the heavens.

## B. NAMDZIKAMBE WA NYANGA NDI CHIYAMBI CHA MOYO

Kalekale namdzikambe wa nyanga anali yekha wa moyo padziko la pansi. Poyamba anali wokondwa, namayenda uku ndi uku, namasintha kaonekedwe pakhungu lake pamene afika patsamba kapena duwa lokongola; koma patapita nthawi anapukwa ndipo amafuna wina wocheza naye. Anafuna m'mapiri ndi m'madambo koma sanapeze wina aliyense. Kumadzulo ndithu ankakhala mumtengo ndi kumayitana, namakhulupirira kuti wina adzamva liu lake.

Tsiku lina anaona mtengo wabwino, wotalika kuposa ina yonse. Anaukwera nakhala mbali imene zipatso zake zinali zozuna nazidya mokwamila tulo tofa nato tisanamfikire, mkati mwausiku mphepo inayamba kuomba mpaka inakhala mkuntho. Nthambi za mitengo, zimene poyamba zimangogwederera pang'ono, zinayamba kuvina mwamisala mumkuntho umenewu. Namdzikambe adaali mtulo kotero kuti sanadziwe zimene zimachitika, koma kamphepo kamene kadangobwera mwadzidzidzi kanamugwedeza m'nthambi muja. Anagwera pamwala umene unali pansi pake, ndi kuphulika, ndi kufa.

Chinthu china chodabwitsa tsopano chinachitika. Kuchokera m'thupi la namdzikambe lija munafuma nyama zamitundumitundu ndi tizirombo timene timasambira, zinthu zimene zimauluka, ndi zonse zimene zimayenda padziko la pansi. Zolengedwa zazikulu ndi zazing'ono zomwe zinatuluka m'thupi la namdzikambe mondondoza. Potsirizira kunabwera munthu.

Pazolengedwa zonse zija munthu ndiye anali wochenjera kwambiri. Atangodziwa izi anafuna kuti zonse zija zidzimvera iye. Njira yabwino yoyambira, iye anaganiza, inali kupa'sa nyama ili yonse dzina kuti adzizitanira. Analibe nthawi yochitira izi iye yekha, choncho anaitana nyama imene inali pafupi naye, naiuza kuti ipite panja, itchule dzina

## THE HORNED CHAMELEON AND THE ORIGIN OF LIFE

Long, long ago the horned chameleon was the only living creature on earth. He was happy at first, going from place to place, changing the color of his skin whenever he came across some beautiful leaf or flower; but as time went on he became lonely and longed for a companion. He searched in the hills and in the valleys but found none. In the evening he used to sit in a tree and call, hoping someone would hear his voice.

One day he saw a fine tree, taller than all the others. He climbed to where the fruit was delicious and he ate and ate to his heart's content before falling into a deep sleep. In the middle of the night the wind started to blow and it blew up into a great storm. The branches, which had swayed lightly in the breeze, danced madly in the grip of the storm. Chameleon was so fast asleep that he did not notice, but a sudden gust shook him from his branch. He fell onto a rock below, burst open, and died.

Something very surprising now happened. Out of the chameleon's body came all kind of animals and insects--things that swim, things that fly, and those that walk on the earth. Creatures great and small came from chameleon's body in an endless stream. And last of all came man.

Of all the creatures man was the cleverest. As soon as he discovered this he wanted to subject all the others to his will. The best way to start, he decided, would be to give every animal a name so that he could call them. He did not have time to do this himself, so he summoned the animal closest to him and told him to go out, name all the animals, and return when he had finished. The animal went and gave every creature a name, but he forgot to name himself.

nyama zonse, ndi kubwerera pamene yatsiriza. Nyama ija inapita ndi kupatsa cholengedwa chili chonse dzina, koma inaiwala kudzitchula dzina.

Kutchula maina kuja kutatha, munthu uja anakonza phwando lalikulu ndi zakudya zambiri naitana nyama zonse. Anaitana maina ndipo nyama ili yonse imaima monyadira ikamva dzina lake. Koma nyama imene imatchula zinzake maina sinaitanidwe chifukwa idaiwala kudzitchula dzina.

Pamene nyama zina zidamva izi zidaseka kwabasi mokweza. Zidaganiza kuti chinali choseketsa kuti amene wavutika ndi kutchula maina anzake aiwale kudzitchula iye mwini. Mokwiya ndi mwamanyazi nyama ija inalira, "Mukuseka ndani? Mukundiyesa ine galu?"

Kuyambira tsiku limenelo aliyense anamuitana ndi dzina limenelo.

Mkati mwa nyama zimene zidabwera paphwando paja pana i namdzikambe wamng'onc wa nyanga, mwana wa mwamuna wa namdzikambe woyamba uja amene adafa. Pamene adaona kuti munthu walanda ulamuliro kuchokera kwa anamdzikambe anakwiya. Adafuna kuti atsutse ndipo anauza onse kuti akhale chete, koma panalibe wina adamumvera. Pamene adayesa kulankhula anzake anamuseka, choncho anatuluka nabwerera ku nkhalango kuja. Kumeneko anakapukwanso monga lidachitira kholo lake, ndipo nchifukwa chake timapeza namdzikambe wa nyanga akuimba mokwiya mumitengo mpaka lero.

When the naming was finished, man arranged a big feast with plenty of food and invited all the animals. He called the roll and each animal rose proudly in answer to his name. But the animal who had named all the others was not called because he had forgotten to name himself.

When the animals heard this they laughed out loud. They thought it very funny that the one who had taken so much trouble over naming the others should have forgotten to name himself. Angry and ashamed the animal cried, "What are you laughing at? Do you take me for a dog?"

And from that day everybody called him by that name.

Among the animals gathered at the feast was a small horned chameleon, a son of the first one who had died. When he saw that man had taken authority away from the chameleons he was angry. He wanted to protest and called for silence, but nobody took any notice of him. When he tried to speak he was shouted down, so he stalked out back to the forest. There he became lonely again like his parent, and that is why we find the horned chameleon singing sadly in the trees to this day.

## C. CHIYAMBI CHA NYANJA YA CHILWA

Tsiku lina madzulo anyamata atatu adaganiza zokwere phiri limene linali lodziwika kwambiri chifukwa cha uchi wake. Kwa zaka zambiri njuchi zinakhala zikumanga zisa zawo m'phanga pafupi ndi pamwamba paphirilo. Aliyense adati kukakhala uchi wambiri kumeneko koma panalibe wina adayesera kupita kukafula njuchizo, kungopatula anyamata atatu olimba mtima.

Anakwera paphiri mpaka paphanga paja ndipo pamenepo anayatsa moto udzu wouma umene anatenhera mkati mwa phangamo ndi kufuikiza njuchi zija kuti zichoke ndi utsi. Pamene anachita izi mnyamata wamkulu paonse aja anadzipereka kulowamo poyamba. Analowa m'phanga muja ndikubwerera patangopita kanthawi pang'ono ndi mphika odzadza ndi uchi. Analowanso kachiwiri ndikubweranso ndi mphika wina. Koma atalowanso kachitatu mphepo yozizira inawomba kuchokera mkati mwa phanga muja. Inawomba mwamphamvu ndi mkokomo popeza umu ndimo mumakhala nsato. Anachita mantha ndipo anayesa kuthawa, natrya mphika wake wa uchi uja pathawa. Koma atangofika pakamwa paphanga paja njoka ija inamugwira ndi kumupha, ndipo anzake awiri aja amene anayesa kumpulumutsa anaphedwanso.

Mdima utayamba ndipo anyamata atatu aja osabwerera kumudzi, anthu anayamba kuchita mantha ndipo anatumiza gulu lonka liwafuna m'mawa limene mfumu adalitsogolera. Pamene gululi linafika paphanga, linapeza matupi atatu a anyamata aja ndi nsato yaikulu itawazungulira. Anakalipa ndi kuyamba kulasa njoka ija ndi mikondo yawo; koma idapha anthu oweregeka isanathaawe ndikutsikara m'munsi mwa phiri lija. Mfumu ija ndi anthu ake anaithamangitsa, uku akunka nayibaya.

## THE ORIGIN OF LAKE CHILWA

One afternoon three young men decided to climb a hill which was famous for its honey. For years bees had been building their nests in a cave near the top. Everybody said there would be plenty of honey there, but nobody dared to go and collect it -- except our three brave youngsters.

They climbed up to the cave and there they set fire to the dried grass which they burnt inside the cave to smoke the bees out. When they had done this the eldest of the three offered to go in first. He went into the cave and came back after a while with a pot full of honey. He went a second time and brought back another pot. But when he went in for the third time an ice cold wind blew from the deepest recesses of the cave. It blew more and more strongly and was accompanied by a horrible hissing noise for this was the home of an enormous python. Fear took hold of him and he tried to run away, dropping his pot of honey as he went. But just as he reached the mouth of the cave the snake caught and killed him, and his two companions who tried to save him were killed too.

When night fell and the three boys had not returned to the village, the people feared the worst and sent out a search party in the morning under the chief's command. When this party reached the cave they found the three bodies with the huge python curled around them. They were angry and began to attack the snake with their spears; but it killed several of the party before it took itself off, slithering down the hill. The chief and his men ran down the hill after it, striking it as they went. But once down in the plain the python turned round and

Koma itafika m'dambo nsato ija inatembenuka ndikutulutsa mphepo ya mphamvu kuchokera m'mphuno zake kotero kuti inapha anthu onse aja kupatula mfumu ija, imene inatetezedwa ndi mphamvu za padera za mankhwala.

Choncho mfumu ija inatsala yokha ndi nsato ija ndipo nkondo yoopsya inayambika pakati pawo. Zochitika pankhondopo zimaveka kutali. Potsiriza mfumu inapambana poilowetsa mkondo wake kukhosi nsato ija. Komanso pakufa nsato ija inadzizunguza pathupi la mfumu ndi kuphwanya mafupa ake kotero kuti onse anafera pamodzi. M'maisa misake, pamene amayi amanka nayang'ana mfumu yawo, sanalipeze thupi lake. M'mawa mwake anapeza dziwe lalikulu limene silinali malo amenewa kuyambira kale. Ndipo dziwe lija linayamba kukula tsiku ndi tsiku, kukulirakulira mpaka onse osatha kuona tsidya lina. Umu ndi m'mene Nyanja ya Chilwa idapangidwira.





let forth from its nostrils a wind so strong that it killed all the men except the chief, who was protected by special powers.

So the chief was left alone with the python and a terrible battle now took place between them. Their moaning and hissing could be heard for miles around. At last the chief succeeded in thrusting his spear deep into the serpent's throat. But with its dying spasm of agony the python curled itself round the body of the chief and crushed his bones so that the two died together.

Next morning, when the women went out looking for their chief, they did not find his body. Instead they found a big pool which had never been there before. And the pool began to grow day after day, bigger and bigger, until they could no longer see to the other side. And that is how Lake Chilwa was formed.

## D. M'MENE KHATE LINABWERERA PADZIKO LAPANSI

Kalēkale kunali atsikana awiri okongola m'mudzi wa pansi padziko. Maina awo anali Tsekanao ndi Chirile. Onse ankafuna kukhala ndi ana, ndipo adamva za mayi wokalamba amene amakhala m'dziko limene linali pamwamba pawo amene akanatha kuwathandiza. Anali wochititsa mantha kumuyang'ana. Anali ndi diso limodzi lokha, koma diso limenelo linali la mphamvu kwambiri kotero kuti likanatha kuona zinthu zimene zinali kutali kwambiri ndiponso kuona zachinsinsi m'mitima ya anthu. Atsikana aja anagwirizana kuti Tsekanao apite poyamba kukaonana ndi mayi wokalambayu pa vuto lawo.

Ali m'njira yopita kudziko limene linali pamwambwa pawo Tsekanao poyamba anakomana ndi nyerere zazing'onŋ zimere zidampempha kuti ziyende naye pamodzi. Iye mwaulemu anavomera ndipo kuyambira pamenepe gulu laling'ono la nyerere linayamba kuyenda naye pamodzi. Akangaude nawo analowanso m'gulumo, ndi nkono, ndipo iye onsewo anawalandira, ndipo potsiriza gulu la anagogomola. Onse anayenda mosangalala mpaka anafika pamtsinje umene udalemba malire a pansi pa dziko ndi dziko la pamwambwa, ndipo, mosayembekezera, anapeza, mtsinje uja utadzaza ndipo wakuya kwambiri kotero kuti sankatha kuwoloka. Koma kangaude, monga munthu wogwiragwira, anakoza ulalo ndipo gulu lonse lija linawoloka bwinobwino. Posakhaliitsa anafika panyumba ya mayi wa diso limodzi uja amene anali wokalamba ndipo Tsekanao anamuza zimene anadzera. Poyamba, anauzidwa, kuti ayenera kugwira ntchito. Mayi wokalamba uja anabweretsa mawere, mchewere, ndi "sesame", zonse zinasokanirana ndi mfumbi ndi mchenga. Iye adafuna kuti zikhale zopanda mfumbi ndi kuziika m'magulumagulu ndipo ndikuziperera pazokha.

## HOW LEPROSY CAME INTO THE WORLD

Once upon a time there lived two beautiful girls in a village of the underworld. Their names were Tsekanao and Chirile. Both longed to have children, and they had heard of an old woman in the world above who might be able to help them. She was horrible to look at. She only had one eye, but that eye was so powerful that it could distinguish things at a great distance and see the secrets in people's hearts. The girls decided that Tsekanao should go first and tell the old woman about their problem.

On her way to the world above Tsekanao first met little ants who asked her if they could travel with her. She kindly said yes and from then on a small army of ants became her constant companions. Spiders too joined the party, and snails, and she welcomed them all, and finally a family of woodpeckers. They all travelled merrily along until they reached the river which divided the underworld from the world above, and, to their dismay, they found the river was in flood and too deep to be forded. But the spiders, practical as ever, made a bridge and the party was able to cross in safety. Presently they reached the house of the one-eyed woman and Tsekanao made her wish known. First, she was told, she must render a service. The old woman brought out a basketful of finger millet, bullrush millet, and sesame, all mixed together with dust and sand. She wanted the grains all cleaned and sorted out and pounded separately. But there was no pounding pestle.

Koma mpheru panalibe. Tsekanao sanatsutse koma mwachisangalalo anapita ndi gulu lake lija kukamtsinje kamene kanali pafupi ndi kumene onse adayamba kugwira ntchito ija atangofika. Nyerere zinatola tinjene tating'onoting'ono, akangaude amaluka madengu, ndipo nkho zinatenga madengu aja kumisana kwawo ndi kukaika pambali pamtsinje kumene anagogomola adayamba kupera. Pasanapite nthawi ntchito yonse inatha ndipo anayamba kubwerera kunyumba kwa mayi uja ndi madengu atatu odzaza ndi ufa wabwino kwambiri. Iye anakondwera ndipo anawauza kuti agone komweko m'nyumba yake ija mpaka mawa.

M'mawa kutacha Tsekanao amauonetsa nzera wa mipika ina inali yatsopano ndipo yokongoletsedwa bwino, koma ina inali yakale ndi yowiritsira kale ntchito. Mayi wokalamba uja anamuza Tsekanao kuti atenge mpaka umodzi wakale, ndipo mtsinje umene ulemba malire amayiko awiri aja. Tsekanao anafumira kuwerera ndipo atawoloka mtsinje uja bwinobwino anatsegula mipika uja ndipo anapeza kuti munali mwana wonenepa ndi wokongola.

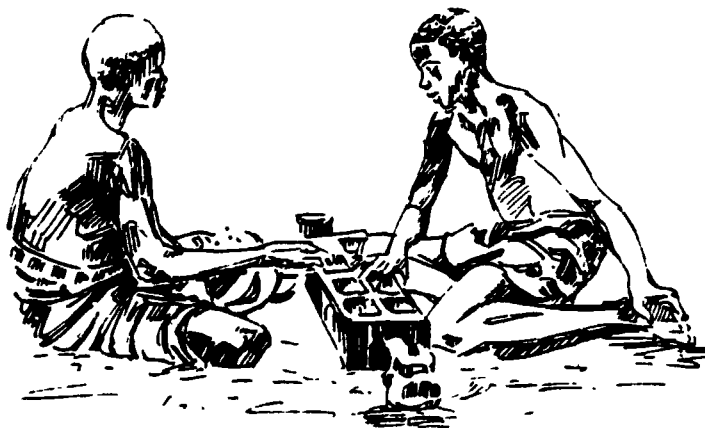
Aliyense a asirira mwana wa Tsekanao, ndipo mnzake Chirile anali ndi nsanje, choncno anaganiza zopita nthawi yomweyo kukaona mayi wokalamba uja naye. Koma pamene Chirile anakomana ndi nyerere anakana kumkera nazo limodzi popeza adafumira kwambiri. Zinachitika chimodzimodzi pamene anakomana ndi akangaude, nkho, ndiponso anagogomola. Mwamwayi wake madzi a pamtsinje uja anali atapita (atashapa) ndipo anawoloka mosavuta. Koma atafika kunyumba ya nzimayi wokalamba uja anapatsidwa njere zija zosokonezeka ndi mchenga ndi mfumbi kuti azipatulapatule, anatenga dengi kupita nalo kukamtsinje koma analephera kuzipatulapatula.

Tsekanao did not protest but cheerfully led her party to a nearby stream where they all set to work at once. The ants sorted out the little grains, the spiders wove baskets, and the snails carried the baskets on their backs to the river bank where the woodpeckers did the pounding. Before long the work was finished and they made their way back to the woman's house with three baskets full of the finest flour. She was delighted and bade them spend the night in her house.

Next morning Tsekanao was shown a row of pots, some of which were new and beautifully ornamented, while others were old and worn with use. The old woman suggested that Tsekanao take one of the old pots, and the young girl accepted this advice. She was told not to open the pot until she had crossed the river which flows on the border between the two worlds. Tsekanao hurried on her way and once safely on the other side she opened the pot and found in it a fat and lovely baby.

Everyone admired Tsekanao's baby, and her friend Chirile was jealous, so she decided to go at once and see the old woman too. But when Chirile met the ants she refused to let them travel with her as she was in too much of a hurry. So it was with the spiders, the snails, and the woodpeckers. Luckily for her the waters of the river had gone down and she could cross it. But when she got to the old woman's house and was given the grains mixed with sand and dust to sort out, she took the basket to the stream but could not do it.

Kutada anatenga dengu lija nabwerera nalo kunyumba kuja monga m'mene iye analirandirira. Mayi wokalamba uja anamuza kuti agone pomwepo ndipo kummaŵa anamuonetsa nzera wa miphika. Koma Chirile anaumirira, ngakhale mayi wokalamba uja anamulangiza, kusankha mphika wowala kwambiri ndipo umene unakongoletsedwa kuposa ina yonse. Atawoloka mtsinje uja anadikira mpaka abwenzi ake ndi anasi ake atafika kuti asirire chimene anakatenga asaratsegule mphika uja. Koma taonani! Pamene anatsegula anapeza kuti munali mwana woipa ndi wazilonda ndi zotupatupa thupi lake lonse. Umo ndiye m'mene khate linabwerera padziko la pansi lino. Kusamvera malangizo w' akulu kumabweretsa matsoka.



ATSIKANA AWIRI

When evening fell she took it all back to the house just as she received it. The old woman asked her to stay the night and in the morning showed her a row of pots. But Chirile insisted, against the advice of the old woman, on choosing the shiniest and most beautiful ornamented pot of all. After she had crossed the river she waited until all her friends and neighbors were present to admire what she had brought before she opened the pot. But lo and behold! When she did open it, the pot was found to contain an ugly baby with sores and swellings all over his body. And that is how leprosy came into this world. Neglecting the advice of elders always brings misfortune.

## E. CHIYAMBI CHA NYAU

Masiku akale, makolo atangofika kuchokera ku Kaphirintiwa kunali njala yaikulu. Anthu anali ndi njala mudera lonse ndipo pamene zakudya mnkhokwe zimachepa amayi anaganiza zosunga chakudya chotsala chija kuti iwo ndi ana awo azidya kuti mtundu usathe. Abambo onse anauzidwa kuchoka m'midzi ndi kulakhala ku nkhalango, kudya masamba ndi mizu ndipo ndi zipatso zimene akanazipeza. Panalibe china abambo aja akanachita popeza amayi aja ndiwo anali eni ake enieni a mudzi uja.

Kunayamba kuwonekeratu kuti abambo aja sakanakhala ndi moyo m'nkhalango muja. Anamva njala koopsya mpaka zinthu zinafika poyipa kwambiri. Potsiriza anagwirizana zoti iwo apeze njira yoti apezere gawo lawo la chakudya chimene iwonso anathandiza kuchilima. Wina adapezeka maganizo oti aphe amayi onse aja ndi kuwadya. M'njira imeneyo, iye anati, abambo onse ndi ana adzapulumuka ndipo abambo adzapeza gawo lawo la zakudya zimene zinayenera kukhala zawo. Koma ena anati zoterezi zikanakhala zopusa chifukwa amuna okha akadakhala moyo pakanasoŵa wophika chakudya ndi kusamala ana aja. Atakhala m'nkhalango muja kuyesa kupeza njira ina, mmodzi anayimirira nanena kuti:

"Akulu anga ndi abwenzi, ganizo landifika. ndikuwululireni kuti muone ngati ndi la nzeru kapena lopusa. Amayi watithamangiŵa ife kuti tikhale ngati nyama m'nkhalango. Ichi ndi chinthu cha nkhaza kuchita ndipo tiyenera kuyesa ndi kuwalanga. Ndikuganiza kuti tibwerere kumudzi titadzikhazika ngati nyama. Pamene amayi aja akawona ife tikubwera sakadziwa kuti ndi ife; akaganiza kuti akuputidwa ndi nyama zakuthengo. Iwo akathaŵa mwamatha ndipo ife tikatha kutenga chakudya chimene tikuchisoŵa."



## THE ORIGIN OF THE NYAU

In the olden days, not long after the ancestors had come from Kaphirintiwa, there was a great famine. People were hungry in the land and as the stores of food diminished the women decided to keep what little there was left for themselves and their children so that their line might continue. The men were told to leave the villages and live in the forest, eating leaves and roots and whatever fruit they could find. There was nothing the men could do about it since the women were the rightful owners of the village.

It soon became clear that the men could not survive in the forest. They became steadily hungrier until their condition was desperate. So finally they decided some way must be found for them to get their fair share of the food which they had helped to produce. Someone suggested they should kill all the women and eat them. At least that way, he said, the men and the children would survive and then men would get the share they deserved. But the others pointed out that this would be foolish for if only the men survived, there would be nobody to cook the food and look after the children. While they sat in the forest trying to think of some other solution, one man stood up and said:

"My elders and friends, a thought has just struck me. I will reveal it to you so that you may decide whether it is wise or foolish. The women have condemned us to live like animals in the forest. This was a cruel thing to do and we should try to punish them. I propose that we return to the village disguised as animals. When the women see us coming they will not know that it is us; they will think they are being attacked by wild animals. They will flee in panic and we will be able to take the food we need."

Abambo onse amene analipo anawombera m'manja ganizoi ndikuyamba kugwira ntchito pompo. Adasankha kumanda, m'nkhalango, ngati kogwiria ntchito chifukwa amayi aliyense sakadayesa kufikako ndipo adafuna kuti izi zikhale zachisisi. Amapanga zisudzo zofanana ndi mkango, njovu, ndi nyama zina zambiri, ndipo zisudzozi zimaoneka ngati zirombo zenizeni kotero kuti zimachititsa mantha. Ng'oma zodabwitsa zinapangidwanso, kaliridwe kake kanali kasanamvekenso. Abambo aja anagwira ntchito osatopa usiku ndi usana mpaka sabata yonse ndipo samamvanso njala, kupweteka m'mimba zawo ndiye kumamveka.

Nthawi ya chisisira tsiku adapangana lija amayi amakonza chakudya cha madzulo pamene mwadzidziazi adamva kulira kwa ng'oma kwachirendo ndi kochitsa mantha kuchokera kunkhalango kuja, kumene kunali manda. Anaganiza kuti zinali ng'oma za mizimu ndipo mantha anawagwira. Pamene anayimirira anawona nyama zamitundumitundu kutuluka kunkhalango kuja kumadza kumudzi kuja. Panali chipwirikiti. Amayi anasiya zimene anali kuchita, anatola ana awo, ndikuthawa kuti angafe.

Pamene abambo aja anaputa mudzi uja ndipo, atavalabe ngati nyama, anayamba kuvina mododometsa pamabwalo a nyumba zija. Ng'oma zija zinamveka kuimbidwa mofulumira ndipo mtambo wa pfumbi unakwera pamwamba pamudzi uja.

Amayi, akuonera kuchokera m'malo anabisala aja, anawona kuti nyama zija zimaba zakudya zawo ndipo anachita mantha kuti china sichitsala choti ana awo adye. Anatumiza nthumwi kukapempha nyama zija kuti zisiye china kuti iwo ndi ana awo asafe. Amayi aja anakhulupirira kuti chirangochi chinatumizidwa ndi mizimu chifukwa anachita zankhaza kwa abambo aja; ndipo analonjeza kuti

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All the men present applauded this idea and set to work at once. They chose the burial place in the forest for their workshop because no woman would ever dare to set foot there and they wanted to keep it secret. They made masks in the likeness of lion, elephant, and many other animals and these masks were so true to life that they were terrifying. Special drums were made too, the sound of which had never been heard before. The men worked tirelessly night and day for a whole week and no longer felt hunger pangs gnawing at their stomachs.

At dusk on the appointed day the women were preparing the evening meal when suddenly they heard a strange and frightening roll of drums coming from the forest where the burial place was. They thought it was the drums of the spirits and fear gripped them. While they stood rooted to the spot they saw all kinds of animals bursting out of the forest and making for the village. There was pandemonium. The women dropped whatever they were doing, grabbed their children, and ran for their lives.

Meanwhile the men invaded the village and, still dressed as animals, started dancing frenziedly in the open space between the huts. The drums throbbed in an ever faster rhythm and clouds of dust rose above the village.

The women, watching from their hiding places, noticed that the animals were stealing their food and became afraid that nothing would be left for their children. So they sent a delegation to plead with the animals to leave something so that they and their families might survive. The women believed that this punishment had been sent by the spirits because they had been cruel to the men; and so they promised always to let the men share their food. The animals, when they heard this, agreed to return to the

adzalola azibambo aja kugawana nawo zakudya zawo. Nyama zija, zitabra izi, zinalola kubwerera kunkhalango kuja, ndipo patangopita nthawi pang'ono amuna aja anabwerera kumudzi kuja kumene anawasamala mwaulemu.

Gule wa nyama anakondwetsa ali yense kotero kuti anaganiza zomavinabe ngakhale pamene njala ija idatha. Ndipo ndi m'mene gule wa nyau adayambira, ndiponso ndi chifukwa chake amavina ndi amuna okha osati amayi.

forest, and a little while later the men came back to the village where they were treated with respect.

The animal dance pleased everyone so much that they decided to keep it even when the famine was over. And that is how the nyau mask society came into being, and that is why it is a society of men and not of women.



478

KUGHIRA NTCHITO

III. NTCHITO 'WORK'

A. MALAWI LERO \* 'MALAWI TODAY'

1. MADZI NDIWO MOYO

'WATER MEANS LIFE'

2. USODZI WA NSOMBA M' MALAWI

'FISHERIES IN MALAWI'

3. ADMARC IMAGULA MBEWU ZA ALIMU

'ADMARC BUYS SMALLHOLDERS' CROPS'

4. AMAYI PANTCHITO YA CHIPANI NDI YA CHITUKUKO

'WOMEN'S ROLE IN PARTY AND DEVELOPMENT'

B. CHAKUDYA CHABWINO CHOYENERA KUPATSA BANJA

'PROVIDING GOOD FOOD FOR THE FAMILY'

C. TECHNICAL VOCABULARY LISTS

D. ENGLISH-CHICHEWA MEDICAL DICTIONARY

\* These texts are adapted from the bilingual Malawi Lero posters printed by the Department of Information in Blantyre, Malawi.

## 1. MADZI NDIWO MOYO

Madzi ndi wofunika kwambiri kwa ife Amalaŵi, popanda madzi, tonsefe sitingakhale ndi moyo.

Tisadalandire ufulu wodzilamulira, ndi anthu a pang'ono amene ankakhala m'matauni a Blantyre, Zomba ndi Lilongwe, amene ankamwa madzi abwino a m'mipope. Kumidzi, anthu ankatunga madzi awo ku tizitsime tosamalika bwino pamene ena anali kukatunga kumitsinje yomwe inali kutali ndi kwao ndiponso kaŵirikaŵiri madzi ake sanali aukhondo.

Pa chifukwa ichi, matenda amene amalefula anthu, sankachoka pakati pao.

Pansi pa utsogoleri wanzeru wa Ngwazi yathu, vuto la madzi aukhondo m'madera a m'midzi lakhala likunka lichepa.

Zitsime mazanamazana aziboola pofuna kuti anthu azimwa madzi abwino, wochokera pansi panthaka, kumidzi ndi kumalo a chitukuko. Zitsimezi amaziŵaka bwino ndi simentu, poopetsa kuti ziŵeto zingakononge pamalopo. Boma lakhalanso likuphunzitsa anthu za ubwino wake womwa madzi aukhondo.

Zokondweretsa zina ndi zoti, pogwiritsa ntchito nzeru za chibadwa-- zoti madzi amalowera kumalo wotsetsereka--Boma lapatsa anthu ake mwaŵi wodzithandiza wokha potukula miyoyo yao.



## WATER MEANS LIFE

Clean water is the life blood of Malawi. Without it, the nation will wither like the crops when no rain falls.

Before independence, clean water was for the privileged few. Only in the colonial suburbs in Blantyre, Zomba and Lilongwe could one get drinking water by turning a tap. In the villages water had to be drawn from unprotected wells or from rivers and streams. Often, the water was far away from where it was needed. Often, too, it was dirty and contaminated.

And impure water led to diseases and parasites that sapped the strength of the people.

Under the Ngwazi's leadership, the problem of water supplies in the rural areas has been tackled with vigor and determination since Independence.

Thousands of boreholes have been drilled to bring clean water from below the surface of the earth to villages and settlement schemes throughout the country. Thousands of wells have been protected by concrete aprons to prevent animals dirtying them. Extensive campaigns have been mounted to teach people the necessity of drinking only clean water.

Even more impressive, by making use of a simple natural law--that water will always flow to the lowest level--the Government has provided the people themselves with a chance to improve dramatically their way of life.

Anthu a m'midzi eni ake akhala akuika mipope m'madera awo, pofuna kuti azimwa madzi aukhondo, mogwirizana ndi a mu Unduna wa za Chitukuko ndi Zosamalira Anthu. Iwowa amawathandiza kubweretsa madzi kuchokera kumadera okwera ndi kufika kumidzi yawo. Anthuwo amagwira ntchitoyi modzithandiza wokha, polumba ngalande modzayalika mipope, yomwe mwina imakhala ya mamailosi angapo. Boma limawathandiza anthuwa, powapatsa alangizi woyang'anira ntchitoyi, zipangizo zake kudzanso mipope.

Pamakhala ntchito ya kalavulagaga pa miyezi yambiri, pofuna kuti anthu ayigwire mogwirizana. Koma malipiro ake amakhala a akulu, chifukwa choti amamwa ndi kuphikira madzi aukhondo a m'mipope.

Gravity-fed rural piped water projects stem from the people. It is they who decide that they would like to have a better water supply. After consultations with Community Development officials, a permanent source of water is found at a level higher than that of the area to be served. The villagers organize themselves to provide labor to dig many miles of trenching for the pipes. The Government provides experts to supervise the work and funds for materials and piping.

It takes many months of hard work and cooperation by the villagers. But the final reward of being able to turn a tap and have clean water for drinking and cooking makes it all worthwhile.

## 2. USODZI WA NSOMBA M'MALAŴI

Chigawo chosapyola theka la dziko lino la Malaŵi ndi madzi a m'nyanja, a m'mitsinje ndi a m'maiwe ndipo dziko la Malaŵi lili ndi nyanja zisanu--ya Malaŵi, ya Malombe, ya Chilwa, ya Chiuta ndiponso ya Kazuni. Palonso mitsinje yambiri koma wodziŵika kwambiri ndi wa Shire umene ndi wokhawo umachokera m'nyanja ya Malaŵi.

Madzi a m'nyanja, a m'mitsinje ndi a m'maiwe ali ndi mitundu yambiri ya nsomba zomwe anthu amazidya ndi kuzigulitsa kotero kuti usodzi wa nsomba ndi wofunika kwambiri m'dziko lino la Malaŵi--njira zakale ndi zatsopano zogwirira nsomba zikuthandiza pogwira nsomba zambiri.

Usodzi umathandiza anthu ambiri mwa njira zosiyanasiyana--pozigwira, pozisunga, pozinyamula, pozigulitsa ndi pozidya. Ndipo khalidwe lachi-dziŵikire la Angelezi lomadya "nsomba ndi mbatata yokazinga" lazika mizu m'Malaŵi.

Nsomba ndi zambiri ndipo zili ndi zofunika zambiri ku matupi athu ndiponso potipatsa chuma. Pa chifukwa ichi a Dipatimenti yoyang'anira za usodzi wa nsomba womwe ali mu Unduna wa za Malimidwe ndi Zolengedwa akuchita chotheka kuti anthu a dziko lino azipeza phindu lokwanira kuchokera munsomba za m'madzi a dziko la Malaŵi.

M'chaka cha 1978, pafupifupi nsomba zolemera matani 68,000 adazigwira ndipo mwa izi matani 3,306 adazitumiza kumaiko ena.

## FISHERIES IN MALAWI

One third of Malawi is water in lakes, rivers and swamps and Malawi has five lakes--Lakes Malawi, Malombe, Chilwa, Chiuta and Kazuni. There are also many rivers, the most important being the Shire, the only one that flows from Lake Malawi.

The water of the lakes, rivers and swamps yield fish of different varieties for local consumption and export and the catching of fish in Malawi forms an important industry that uses age-old methods and modern techniques yielding tens of thousands of tons of fish.

Fishing provides livelihood to many people in many capacities--actual catching fish, storing, transporting it, trading it and preparing it for consumption. And the English habit of eating "fish and chips" is well established in Malawi.

Fish is a plentiful and relatively cheap source of protein in the diets of many people and there are people who depend wholly on fish for food and livelihood. At the same time, the Fisheries Department of the Ministry of Agriculture and Natural Resources is doing its utmost so that the people of this country can derive the most benefit from the fish of the waters of Malawi.

In 1978, nearly 68,000 metric tons of fish were landed. Of these, some 3,306 metric tons were exported.

Malo wodziwika kwambiri pausodzi wa nsomba molingana ndi mmene amazigwirira ndi ku Nyanja ya Chilwa, m'boma la Zomba. Nyanjayi njosazama konse ndipo madzi ake satuluka kupita kulikonse. Malo ena m'Malawi muno amene usodzi wa nsomba ndi wofunika kwambiri molingana ndi kuchuluka kwake ndi mbali ya kummwera kuvuma kwa nyanja ya Malawi, mbali ya ku Mangochi, mbali ya kummwera chakuzambwe kwa nyanja ya Malawi, ku Nyanja ya Malombe ndi kumtunda kwa Shire, kungsi kwa Mtsinje wa Shire, ku Domira Bay, m'dera la boma la Salima, ku Nyanja ya Chiuta, m'boma la Machinga, ku Likoma ndi ku Chizumulo (zomse ndi zilumba zoyandikana m'nyanja ya Malawi ndi mbali ya boma la Nkhata Bay), ku Karonga ndi ku Chilumba kudzanso m'magombe wozungulira nyanja ya Malawi ku Nkhata Bay.

Pofuna kugwira nsomba, Amalawi ali ndi njira zosiyanasiyana zakale ndi zatsopano zomwe. Koma njira yodziwika kwambiri ndi yogwira ndi matchera amene amagwira nsomba m'makha zikati ziyesere kupyola ukonde.

Makoka ndi amene amazungulira nsomba pamalo m'nyanja nkuzikokera kugombe kumene amakazikhuthula.

Maukonde wokhala ngati thumba amakokolola nsomba mkati mwa nyanja nkumakazikhuthulira m'mabwato.

Ndiye pali mtundu wina wakalekale wodziwika ndi dzina loti chilimira womwe susiyana kwenikweni ndi uja wonga thumba.

Asodzi amene amapha nsomba zambiri za malonda amagwiritsa ntchito ukonde wokhala ngati thumba pomangirira kumabwato awiri amene amayendera pamodzi pantunda wotha kuutsekula kokwanira.

Kungsi kwa mtsinje wa Shire anthu amagwira nsomba m'miyono, m'maukonde woponya ndi ena wokhala ngati thumba molingana ndi nyengo ya chaka.

The most important fishing areas in Malaŵi in terms of tonnage include: Lake Chilwa in Zomba District. This lake is relatively shallow with no outlet. Other important fishing areas of Malaŵi in order of their importance are the South East arm of Lake Malaŵi, that is Mangochi area; South West arm of Lake Malaŵi, Lake Malombe and Upper Shire, Lower Shire River, Domira Bay area in Salima District, Lake Chiuta in Machinga District, Likoma/Chizumulo (which are twin islands in Lake Malaŵi and part of Nkhata Bay District), Karonga/Chilumba on Lake Malaŵi and part of Nkhata Bay area on Lake Malaŵi.

In catching fish, people in Malaŵi use all types of methods including traditional ones but the most important ones are: gill nets (matchera) which catch fish by the gills as they try to pass through the mesh of the net.

Drag nets (khoka) are ones that surround fish on a portion of the lake and draw it towards the beach where it is hauled.

The ring net surrounds fish in the middle of the lake and traps it by closing the bottom of the net forming a shallow basin from which the fish is scooped into boats.

Then, there is the traditional type of sein net--Chilimila--which uses a principle similar to that of ring nets.

The trawl net is the one used by commercial concerns. This is a bag shaped net the mouth of which is tied to two boats sailing side by side at a distance enough to open it.

In the Lower Shire marshes fish traps, Castnets and Scoopnets are used extensively at certain times of the year.

Nsomba ndi zoyenera kuziteteza ngati tifuna kuŋi ana athu a mtsogolo  
nawonso adzakondwere nazo. Boma lidapanga malamulo woteteza nsomba  
(Cap. 66.06) kuwona m'mene anthu akuzigwirira ndi kufufuzanso za madera  
amene nsomba zimapezeka zambiri.

499



Fish is a resource which must be protected to ensure that future generations will enjoy it. Government controls fishing through Regulations under the Fisheries Act (Cap 66.06) and the monitoring of the fish landings from areas where fish stocks are assessed scientifically.

### 3. ADMARC INAGULA MBEWU ZA ALIMI

Alimi wamba a m'midzi m'dziko lonse lino la Malaŵi, pamodzi ndi eni maesiteti ndi mafamu aakulu; amapeza zokolola zambiri, monga chimanga, fodya, mpunga, mtedza, nyemba, thonje, mapira ndi mbewu zina zotero; zomwe zambiri mwa izo amazigulitsa kuti apate ndalama.

Mwaŵi wake ngoti, angakhale kuti mlimi wamba aliyense amakolola michepekedwa; komabe amathandiza dziko lino potumiza zokolola zakezo kumaiko akunja. A Bungwe la ADMARC amatsegula misikaponseponse nku-magula mbewu zonse zimene alimiwo angalime.

Panthaŵi yomweyonso, Mtsogoleri wathu wa dziko lino la Malaŵi Ngwazi Dr. H. Kamuzu Banda wakhala akunena nthawi zonse kuti anthu akefe tilimbikire kulima kuti dziko lino lisangokhala ndi chakudya chokwanira chokha; komanso chakudya china chizitsala kuti tizikagulitsa kumaiko akunja kuti tikhalenso ndi ndalama zochokera kumaiko akunjawo.

Amalaŵi amvera pempho la Ngwazi ndipo padakali pano zokolola zawo zimakhala mbewu zabwino ndithu. Mbewu zofunika kwambiri zimene Amalaŵi amalima ndi monga chimanga, mpunga, nyemba, kabaifa, ndiwo za mtundu wa nyemba, chinangwa, khofi, mkondadzūwa, mapira, mawere, chitowe ndi mbewu zina.

Pofuna kugula mbewuzi kuchokera kwa alimi, Bungwe la ADMARC lili ndi madepoti 12; ndipo ikakwana nthawi yokolola dzinthu; limakhazikitsa misika yokwana 903 kumadera onse m'dziko muno kumene amalima mbewuzo; ndipo yambiri mwa misikayo amatsekula kumadera a kumidzi.

## ADMARC BUYS SMALLHOLDERS' CROPS

Smallholder farmers in the villages throughout Malawi as well as estate and large farm owners every year produce great quantities of maize, tobacco, rice, groundnuts, beans, cotton, millet and other crops most of which are sold for money.

Fortunately for the smallholder farmers whose individual produce is not large but who nevertheless contribute to the exports of this country, the Agricultural Development and Marketing Corporation (ADMARC) provides ready markets for any quantity they may produce.

At the same time, the Malawi leader, Ngwazi Dr. H. Kamuzu Banda, has always emphasized that people should use the land fully so that the country is not only self-sufficient in food but there is surplus for sale abroad to earn foreign exchange.

Malawians have responded to the Ngwazi's appeal and are now producing good quality crops. The main crops Malawians grow are; maize, rice, beans, peas, pulses, cassava, coffee, sunflower, sunsun, sorghum, millet, green gram and sesame seed among others.

To buy all these crops from farmers, ADMARC has 12 main depots and at the height of the harvesting season establishes over 903 markets in the farming areas all over the country most of which are in very remote places.

In bringing the markets close to the farmers, ADMARC enables them to see the demand that their crops command. This in turn encourages smallholder farmers to produce more and good quality crops. Some even aspire to go into commercial farming.

Potsegula misika kufupi ndi alimiwo, Bungwe la ADMARC limawathandiza alimi kuti aone kufunika kwa mbewu zawo. Zoterezi zimawaimbikitsa alimi kuti azilima mbewu zambiri ndi kupezanso mbewu zabwino kumalonda. Alimi ena pamafika pofuna kutsegula mafamu aakulu kuti azipata ndalama zambiri.

Titapita kumisika ya ADMARC timangoona anthu ali thukuta kamukamu, komabe amakhala alimi aakazi ndi aamuna wosekerera; akutenga mbewu zawo kudzagulitsa nkumalandira ndalama. Amasekerera chifukwa amadziwa kuti akhala ndi ndalama m'matumba mwawo zogulira zovala zabwino, kumangitsira nyumba zabwino ndi kutumiza and awo kusukulu; mosaiwalanso kubweza ngongole za boma ndi kugula zipangizo zofunika pantchito ya ulimi pokonzekera zodzabzyalanso mbewu zina mtsogolo.

Amalawi alimbikitsidwa ndi boma kuti awonjeze zakudya monga chimanga; osati powonjezera maekala ambiri ayi; koma potsata malimidwe a makono kuti azigulitsa zakudya zotsalazo nkulimanso mbewu zina zimene zimabweretsa chuma chambiri paekala imodzi.

Mbewu zikachoka ku misika amazitutura ku mashedi ndipo kumeneko amazitumiza kumadera kumene zingafunike kwambiri; kapena kuzitumiza kunja kwa dziko lino. Mashedi amene alipo pakali pano ali ndi malo aakulu okwana makyubiki fiti 25 miliyoni.

Kumisika ya ADMARC ndi kumadepoti ake samangogula mbewu zokha ayi; komanso amawagulitsa alimi zipangizo zofunika pantchito yawo monga mbewu zosankhidwa bwino, feteleza, mankhwala wophera tizilombo, makina wopopera mankhwala, ngolo, mapulawo ndi zipangizo zina. Mwa njira imeneyi, alimi amathandizidwanso chifukwa sawononga ndalama zambiri zofunika paulendo zimene akadagwiritsa ntchito atafuna kukagula zinthuzi kumatawuni.

The scene at ADMARC markets is that of seated but smiling farmers, both men and women, busy bringing their produce for cash sale. They smile because soon they will have money in their pockets with which to buy better clothes, build better houses, and send their children to school, not forgetting loan repayments and the buying of farm inputs in readiness for the next crop season.

Malawians have been encouraged by the Government to increase production of food crops such as maize, not necessarily by increasing acreage but by using modern methods of farming so that they can have a surplus for sale as well as sparing most of the land for cash crops that offer a higher return per acre.

From the markets the crops are transported to storage sheds from where they are distributed to areas of need or prepared for export. The existing sheds have a storage capacity of 25 million cubic feet.

ADMARC markets and depots do not only buy crops, but also sell to farmers farming needs in the form of selected seed, fertilizers, pesticides, spraying equipment, farm carts, ploughs and other farm essentials. In this way, again farmers are saved transport and other costs which they would have incurred were they to look for these in towns.

#### 4. AMAYI PANTCHITO YA CHIPANI NDI YA CHITUKUKO

Chokondweretsa kwambiri ndi choti amayi a dziko lino awonetsa luntha lawo potumikira chipani cha Malaŵi Congress Party ndiponso pachitukuko cha dziko lino.

Tikayang'ana pachiwerengero cha anthu chomwe chidachitika m'zaka za 1966 ndi 1977 tiwona kuti dziko la Malawi lili ndi amayi a zaka zosiyana siyana ambiri poyerekeza ndi amuna. Mwachitsanzo paanthu 5,561,821 amene adawerengedwa m'chaka cha 1977, 2,887,289 adali amayi. Chokondweretsa kwambiri ndi choti amayi amenewa akuthandiza kwambiri pantchito zokweza dziko lino.

Amayi akhala akuthandiza ndi kutumikira molingana ndi miyambo yathu makamaka popeza chakudya angakhale kuti kalero adalibe mphamvu ndi ufindo weniweni pomachita zinthu. Masiku ano, iwo ndiwo amene akutso-gelera pantchito ya ulimi makamaka kumadera a chitukuko.

Kuyambira chaka cha 1958, pamene Prezidenti Wamuyaya, Ngwazi Dr. H. Kamuzu Banda, adakonzanso bwino bungwe lakale la ndale la Nyasaland African Congress, amayi a dziko la Malaŵi akhala akuthandiza kuyendetsa chipani kupyolera m'bungwe la Amayi, lotchedwa Women's League.

Poyambitsa bungwe la Amayi, mtsogoleri wa dziko la Malaŵi adawapatsa mwaŵi wapadera wokhala ndi kufika pomwe ali masiku ano.

## WOMEN'S ROLE IN PARTY AND DEVELOPMENT

One of the most gratifying aspects of independence is the role the women of this country have played and continue to play in the political Party, the Malawi Congress Party, and in the development of the country.

A glance at the census counts of 1966 and 1977 reveals that there are more women in Malawi almost in all age groups. For example out of a population of 5,561,821 in 1977, some 2,887,289 were women. It is pleasing to note that this majority plays more than its full share in the country's affairs.

The women have always played an important role in our traditional society especially in the production of food though in the past they did not have a strong voice in the community. Today they take a leading part in farming, especially in the development project areas.

Since 1958, after the return home of His Excellency the Life President, Ngwazi Dr. H. Kamuzu Banda, who reorganized the old Nyasaland African Congress, the women in Malawi are part and parcel of the political movement through the League of Malawi Women, which is otherwise known as the Women's League.

By forming the Women's League, the Malawi leader gave the women that rare opportunity to be what they are now--"a political and social force," to use the Ngwazi's own words.

Chipani cha Malaŵi Congress Party chomwe chidalowa m'malo mwa chipani chakale cha Nyasaland African Congress chili ndi zigawo zitatu: Bungwe Lalikulu, Bungwe la Amayi ndi la Achinyamata. Chipanichi chidagawidwa monga phiri la ndonyo imodzi pokhala ndi nthambi m'midzi. Palinso makomiti ku Maeliyo, ku Madisitirikiti, ku Malijoni kenaka ku Likulu kwenikweni. Amayi ali ndi wowaimila m'makomiti amenewa mpaka ku Lijoni.

Pachifukwa ichi, pali amayi amene ali Aphungu a Nyumba ya Malamulo ndiponso Nduna Zazing'ono za Boma. Palinso Makhansala a m'maboma, a m'matauni ndiponso a m'mizinda.

Asungwana a dziko lino ali ndi mwaŵi wopita kusukulu mpaka ku Yunivesite. M'dziko la Malaŵi muli sukulu za sekondale za asungwana wokhawokha khumi pamene ena amakalowa nawo kusukulu zophunzira anyamata ndi asungwana.

Asungwana ambiri amatsiriza maphunziro awo ku Yunivesite ya Malawi chaka chilichonse. Chokondweretsana china ndi choti m'chaka cha 1978, asungwana 378 adalandira madigiri, madipuloma ndi masetifiketi kuchokera kumakoleji a yunivesiteyi. Palinso ena amene adakachita maphunziro wosiyanasiyana kumayunivesite a maiko a kutsidya la nyanja.

Amayi akulowa ntchito zosiyanasiyana--ya uphunzitsi, ya banki, ya m'sitolo--poonjezera pa ya Unamwino, yomwe yakhala akuilowa chiyambire kalekale. Masiku ano asungwana akukowanso ntchito ya Upolisi, imene kale sankaganizira konse. Nawonso a Capital City Development Corporation, ku Lilongwe ndi wonyadira kwambiri pokhala ndi mayi woyamba wa Chimalawi yemwe ndi Mlembe wa bungweli m'dziko muno.



The Malaŵi Congress Party which replaced the old Nyasaland African Congress has three components: the main body, Women's League and League of Malaŵi Youth (or Youth League). The Party is organized in the form of a pyramid, with branches at the village level. Then there are area committees, District Committees, Regional Committees and ultimately the National Executive Committee. Women are represented in these committees up to regional level.

As a result of this, women are Members of Parliament as well as Parliamentary Secretaries. They are also District Councillors, Town Councillors and City Councillors.

The girls of this country have opportunity to go to school up to the university. There are ten girls' secondary schools in Malaŵi, while more girls are admitted to co-education secondary schools which take both boys and girls. Many young women graduate from the University of Malaŵi each year. In fact some 378 young women have obtained degrees, diplomas or certificates from constituent colleges of the university up to 1978. There are others who have qualifications from overseas universities.

Women have gone into various professions--teaching, banking, commerce--apart from the traditional profession of nursing. In fact a growing new field is that of the Police Force, a thing that was not thought of for women. The Capital City Development Corporation in Lilongwe prides itself in appointing the first woman Company Secretary in the country.

Amayi nawonso ali kalikiyiki pantchito za bizinesi kotero kuti masiku ano ali ndi sitolo zawozawo, mabizinesi wonyamula anthu ndi akatundu womwe angakhalenso magalaja.

Chinthu chachikulu chomwe Prezidenti Wamuyaya adachita pamene adabwera kuno kwawo ndicho kuyambitsanso kuti anthu azisunga bwino miyambo yawo. Iye adanena mosakuluwika konse kuti tisamachite manyazi ndi magule athu kapena kulola kuti miyambo yathu ipotere monga momwe amishoni ankafunira. Izi amayi adazitsata popanda chovuta chionse kotero kuti sadangotsata miyamboyi kokha ayi, komanso adaikometsa molingana ndi chitukuko cha dziko lathu lino.

Masiku ano amayi amavala zovula za makono akamavina magule a makolo athu ndipo amapeka nyimbo za tanthauzo zofotokoza za moyo wa makono potsatira momwe ankavinira makolo athu--izi amazichita pofuna kusonyeza chitukuko chomwe chachitika ndiponso chomwe chikunkabe mtsogolo.

Kupita mtsogolo kwa amayi a dziko lino la Malaŵi, kwachitika chonchi chifukwa cha Nkhoswe yawo Nambala Wani, Ngwazi imene idaika maziko abwino a chitukukochi.

Poona zomwe amayi akhala akuchita chilandilire cha ufulu wathu, tiwona kuti iwoŵa akuchita zotheka pothandiza pantchito za chitukuko cha dziko lino ndipo ndi chodziŵikiratu kuti iwo adzapitirira kuzichita izi mpaka mtsogolo muno.

Women have also entered business and commerce in a big way, so that they own shops, transport companies and even mechanical workshops.

One of the main things that His Excellency the Life President did when he returned home was to revive our culture and told us not to be ashamed of our traditional dances and values as missionaries wanted us to. Women responded to this very well so that not only has our culture been revived but women have even improved on it in line with the general development of the country.

Women use modern attire when dancing the age old dances of our ancestors. They compose songs in the contexts of the old dances to describe a modern situation--to demonstrate progress and development with a keen eye to the future.

The prospects for advancement for the women of Malaŵi are bright as their Nkhoswe Number One, the Ngwazi, has laid the foundation for their progress.

From what they have done since independence, it is clear the women take the opportunities and move with the country's development. And surely they will continue to be "a force" in all fields of activities.

## B. CHAKUDYA CHABWINO CHOYENERA KUPATSA BANJA

### KUFUNIKA KWAKE KWA CHAKUDYA CHOYENERA

#### Chifukwa chiyari timadya chakudya?

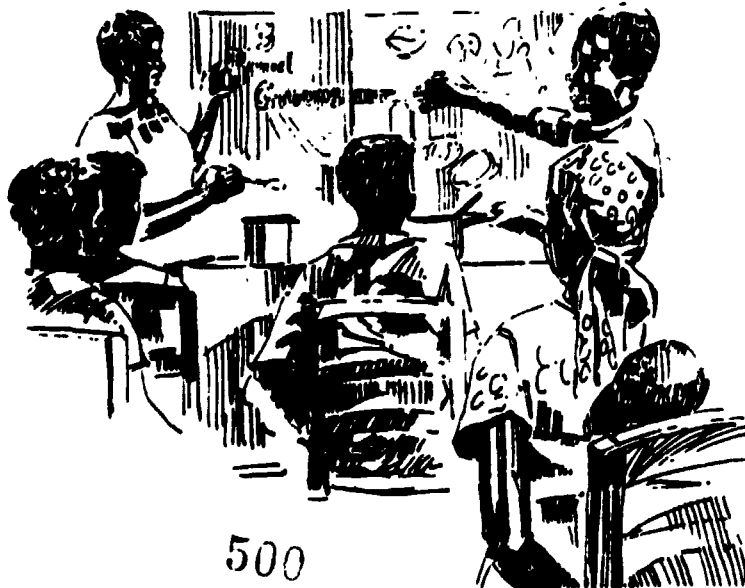
Thupi la munthu monga m'mene zili zomera, limafuna chakudya chokwanira ndi choyenera nthawi zonse. Munthu amene sakudya chakudya chokwanira ndi choyenera amakhala ofooka ndi odwaladwala.

#### Pali chakudya cha mitundu itatu chimene chimafunika m'thupi la munthu:

1. Chokulitsa ndi kulimbitsa thupi.
2. Chopatsa mphamvu.
3. Choteteza thupi kumatenda.

#### Ndi chakudya chiti chimene tiyenera kudya kuti tikhale a mphamvu?

Kuti tikhale a mphamvu, tiyenera kudya chakudya chokulitsa ndi cholimbitsa thupi 'protein'. Kawirikawiri m'chakudya chatu mumakhala mulibe chakudya chokulitsa ndi cholimbitsa thupichi. Chakudya chokulitsa ndi cholimbitsa thupi tingachipeze m'nyama, m'nsomba, m'mazira, mu 'cheese', m'mkaka, m'mbewa, m'inswa (ngumbi), m'mafulufute, m'ziwala, m'nkhululu, m'nyenje ndiponso m'chakudya chomwe cha m'gulu la nyemba ndi mtedza.



## PROVIDING GOOD FOOD FOR THE FAMILY

--FROM 'A GUIDE TO HEALTH AND GOOD  
FOOD FOR THE FAMILY' BY CORNELIA  
VAN SCELVEN FOR EXTENSION AIDS

### THE NEED FOR A BALANCED DIET

#### Why do we eat food?

The human body is a living thing and like a plant it requires not only a regular supply of food, but also a sufficient supply of the right kinds of food. A person who does not get enough food or food of the wrong kind will be weak and sick.

#### What are the three main purposes for which the body requires food?

1. Body building foods or protein: to provide materials for growth and repair.
2. Energy foods or carbohydrates: to provide materials for energy and warmth.
3. Protective foods or vitamins: to provide materials for health and protection.

#### What kinds of food do we need to eat to have strong muscles, healthy skin, good teeth and nails?

We need body building foods - protein. The Malawi diet is often short of protein. Proteins are obtained from two sources:

animal origin - meat, fish, eggs, cheese, insects, milk  
vegetable origin - peas, beans, groundnuts

Chifukwa chiyani amayi apakati, a wana aknanda ndi wana afunika kumadya chakudya chambiri cholimitsa ndi chokulitsa thupi tsiku ndi tsiku?

Amayi apakati ndi a wana aknanda afunika kudya chakudya chambiri chokulitsa ndi cholimitsa thupi kuti apange mwana ndi mkaka wambiri wakuti mwana aziyamwa. Wana afunika kudya chakudyachi chifukwa akukula. Wanthu odwala kapena amene akuchira kumene afunika kudya chakudya cholimitsa thupi kuti apeze mphamvu. Ndi chakudya cha mtundu wanji chimene tingadyere njala kiti tipeze mphamvu ndi kutenthetsa thupi?

Kuti tipeze mphamvu tiyenera kudya chakudya monga chimanga, mpunga, mapira, mkate, 'buledi', chinangwa, mbatata ndi ntochi. Chakudya cha mafuta chimapatsanso mphamvu koma timafuna chapang'ono.

Kodi tiyenera kudya chakudya chopatsa mphamvu chochuluka bwanji?

Munthu amene amagwira ntchito yathukuta kapena kusewera, ayenera kudya chakudya chochuluka chopatsa mphamvu. Koma amene amangokhala akadya chakudya chambiri ndiye kuti amanenepa kwambiri. Tsono, muyeso wa chakudyachi, uyenera kukhala malinga ndi ntchito imene munthu amagwira ndi msinkhu wake.

Chifukwa chiyani chakudya choteteza thupi kumatenda chili chofunika m'thupi la munthu?

Chakudya choteteza thupi ndi chofunika chifukwa chimathandiza thupi kuti lizigwira ntchito yake bwino. Chakudya choteteza thupi kumatenda chimapezeka m'zipatso monga phwetekere, mapapaya, mango, malalanje, maungu ndi kaloti, ndiwo za masamba monga kholowa, khwanya, mtambe, mnkhwani ndo bonongwe. Mchere umene pachigerezi amati 'calcium' ndi 'iron' ndi ofunikanso m'matupi athu.

Why do expectant and nursing mothers and children need extra supplies of body building foods everyday?

Expectant and nursing mothers need extra protein to make the baby's body and the milk to feed the baby. Children need it because they grow fast. People who are sick or recovering from illness need extra protein to give them back the strength they have lost.

What kind of food do we need to eat to satisfy hunger and provide energy and heat?

We need energy foods - carbohydrates - such as maize, rice, millet, cassava, bread and bananas. Such foods are called staple foods. Fats and oil also give us energy but we only need a little of them.

How much do you need of the energy giving foods?

This depends on the kind of work you do, your age and the size of your body. If you do a lot of hard work or play a lot of games, then you need more of these foods. If you are sitting all day but still eat a lot of carbohydrates you will not use up the energy and they may turn to fat on your body.

Why are vitamins important?

Vitamins are important as they help to regulate our body functions for good health. We sometimes call fruit and vegetables 'protective' foods because the vitamins they contain help our bodies to fight disease. Dark green leaves are especially good as are red and yellow fruits and vegetables (i.e., sweet potato and bonogwe leaves, tomatoes, paw paw, orange, pumpkin, carrot, and mango).

As well as proteins, carbohydrates, and vitamins, we need to have small amounts of some minerals in our diet, in particular calcium and iron.

Kodi ndi chifukwa chiyani mchere wa 'calcium' ndi wofunika m'chakudya chathu?

Mchere wa 'calcium' ndi wofunika m'chakudya chathu chifukwa umapanga mafupa, mano ndi zikhadabo. Mchere wa 'calcium' umapezeka munkaka; matamba amene ting dye ndi minga yomwe, mawere, mchewere, chana ndi ndiwo za masamba zobiriwira kwambiri.

Kodi nchifukwa chiyani timafuna mchere wa 'iron' m'thupi mwathu ndipo tingaupeze m'chakudya chiti?

Mchere wa 'iron' ndi ofunika m'magazi chifukwa munthu amene ali ndi mchere ochepa wa 'iron' m'magazi ake, amakhala ofooka. Mwachitsanzo, ngati munthu ataya magazi pangosi, pobereka kapena podwala matenda a chitopa amafooka kwambiri. Ngati mchere wa 'iron' uchepa m'thupi mwathu, timadwala matenda ochepa magazi. Mcherewu umapezeka m'ndiwo za masamba obiriwira, m'chiwindi, muntima, muimpsyo ndi m'mazira.

#### KUKONZA CHAKUDYA

Kodi munthu adye chakudya chochuluka bwanji patsiku?

Chakudya chimene munthu angadye patsiku chiyenera kuchuluka malinga ndi:

1. Zaka ndi msinkhu wake wa munthu.
2. Ntchito imene munthu akugwira.
3. Chakudya chimene munthu akonda ndi chimene sachikonda.
4. Kupezeka kwa chakudyacho.

Amuna amadya kwambiri kuposa akazi. Wana ayenera kudya chakudya chambiri chifukwa akukula. Amayi apakati, a wana akhanda, wana ndi wodwala afunika kudya chakudya choyenera.



Why do we need calcium in our diet?

Calcium is needed for the good formation of bones, teeth and nails. It is found in milk, small fish (if eaten whole with the bones), finger millet, chick peas and dark green leaves.

Why do we need iron and what should we eat to get it?

If we do not get enough iron in our food we get 'anemic'. Iron is needed in our blood and if we lose blood by accident or at the birth of a baby or by suffering from hookworm, we can get very weak. Good sources of iron are dark green vegetables, liver, heart, kidney, and eggs.

### PLANNING MEALS

How much food should be eaten daily?

The amount of food eaten by a person each day will vary and is determined by:

- 1) age and size
- 2) the kind of work the person does
- 3) personal likes and dislikes
- 4) availability

-- Men, because they are bigger, usually need more food than women. Children, because they are growing, need a lot of food. Expectant or nursing mothers, children and sick people have special food requirements.

Everyone in the family should have a 'balanced diet'. What does this mean?

Everyone should eat something from each food group if possible at every meal and at least everyday. This will give the family a balanced diet and their different food requirements will be met. Meals should be planned beforehand, to make sure that a sufficient variety of foodstuffs is available.

Kodi tikati chakudya choyenera titanthauza chiyani?

Aliyense aynera kudia chakudya cha magalu atatu chokwanira tsiku ndi tsiku ngati kungatheke. Potero banja limadya chakudya choyenera chimene chili ndi zonse zofunika m'thupi la munthu. Pokonza chakudya onani kuti chakudya cha mitundu yonse itatu chilipo.

CHAKUDYA CHOSAYENERA NDI TSEMPHO

Kodi anthu amadya chakudya cholimbitsa thupi chokwanira?

M'Malawi anthu ambiri samadya chakudya cholimbitsa thupi chokwanira makamaka amayi apakati ndi a wana akhanda, nthumbidwa, wana opita kusukulu ndi anthu odwala.

Kodi ndi matenda wati amene amayamba chifukwa chodya chakudya chosayenera?

1. Kwashiorkor: Iyi ndi nthenda imodzi yodziwika imene imagwira wana apakati pachaka chimodzi ndi zaka zisanu. Nthendayi imayamba ngati mwana angodya chakudya chopatsa mphamvu chokha monga nsima pamene wasiya kuyamwa. Mwana otere sikero yake imatsika ndipo kenaka nkhope, miyendo ndi manja zimatupa ndiponso sakonda kudia.
2. Marasmus: Wana amadwala nthendayi chifukwa choti sakudya chakudya chokwanira. Mwana otere sikero yake imatsika, nkhope yake imaoneka ngati ya nkhalamba maso ake amakhala otong'oka. Tsitsi lake limasosoka, limakhala lofira ndiponso lonyozoloka, amaonda kwambiri komanso amafuna kudia kwambiri.

Suggestions:

1. Show pictures or samples of the different food groups.
2. Plan balanced meals for the family for a week.

POOR DIETS AND MALNUTRITION

Do people eat enough protein?

In Malawi, many people do not eat enough protein, especially expectant and nursing mothers, toddlers, school-going children and sick people.

What diseases are caused by poor feeding?

1. Kwashiorkor: One common form of malnutrition occurs among children from 1-5 years. This disease is caused by a diet which consists mainly of starchy food and contains very little protein especially when there is little or no breast milk. A child suffering from kwashiorkor is underweight and in the later stages the face and limbs are swollen, and the child has little appetite.
2. Marasmus: The other form of malnutrition is marasmus, which means starvation. Starvation is caused by a diet which contains insufficient foods of all kinds. A child suffering from marasmus is underweight and has a thin face rather like an old man with bright alert eyes. Hair may come out easily, become straight and pale or reddish in color. He is very thin but has a good appetite.

3. Kuchepa magari: Nthendayi imayamba ngati mchere wa 'iron' uchepa m'magazi. Kuno ku Malaŵi nthendayi ingathe kupezeka chifukwa cha Malungo ndi kuchepa kwa mchere wa 'iron' m'chakudya. Kuchepa kwa magari kungayambe chifukwa cha njoka za m'mimba monga nthenda ya chitopa ndi likodzo. Munthu wodwala nthendayi amafooka msanga, khungu lake limaoneka loyera ndiponso mkati mwa chikope cha m'munsi mumaoneka moyera kusonyeza kuti alibe magari ambiri. Wana odwala nthendayi sasangalala. Nthendayi ndi yoopsya makamaka kwa amayi apakati; a wana akhanda ndi wana chifukwa imawafooketsa.

Chifukwa chiyani mabanja wena samadya chakudya chabwino chokwanira?

Mabanja wena sakudya chakudya choyenera ndi chokwanira chifukwa cha:

1. Kusadziwa ubwino wa chakudya chosiyanasiyana.
2. Kugulitsa chakudya chonse chabwino chimene amalima osasungako china kuti azidya monga mwachitsanzo mtedza.
3. Miyambo kuti asamadye chakudya china monga kuletsa wana kudya mazira.
4. Kugula chakudya chimene sichili chofunika m'thupi ngati zakumwa monga kokakola.
5. Kusaweta nkuku m'mabanja wena ndiponso chifukwa chosalima ndiwo za masamba.

Zoyenera kuchita:

1. Pangani ulendo okayenda kuchipatala ndipo funsani a dokotola kapena a nanwino.
2. Afunseni kuti kuonetseni wodwala matenda a kwashiorkor.

3. Anaemia: This can be caused by lack of iron in the blood. The red coloring matter is reduced and makes the blood pale. In Malawi it may be due to malaria and a shortage of iron in the diet. Anaemia is also caused by certain types of worms, for example hookworm and roundworm and also biharzia. A person suffering from anaemia becomes tired very easily. The inside of the lower eyelid will look very pale and the skin paler. Children suffering from anaemia are not as active as when they are well. It is especially dangerous for pregnant and nursing mothers, babies and children, making them weak.

What are the reasons why some families do not eat enough foods?

1. Lack of knowledge about the value of various foods.
2. Available good food is sometimes all sold and nothing kept for eating, for example, groundnuts.
3. Food taboos, preventing use of such foods as eggs.
4. Purchase of prestige foods of little food value, for example mineral drinks.
5. Some families do not grow vegetables or keep poultry.

Suggestions:

1. Ask a doctor or nurse to talk to the group about malnutrition.
2. Arrange a visit to a hospital, asking the person in charge to let the group see malnutrition cases.

## C. TECHNICAL VOCABULARY LISTS

### I. Forest Management

afforestation	-	<u>kubzala mitengo</u>
arboriculture	-	<u>kubzala mitengo yokongoletsa malo</u>
beating up	-	<u>kuwokera</u>
clear felling	-	<u>kuyeretsa</u>
coppice	-	<u>mphukira</u>
exotic trees	-	<u>mitengo yachilendo</u>
forest management	-	<u>kasamalidwe ka nkhalango</u>
forestry nursery	-	<u>nazale ya mitengo</u>
forest protection	-	<u>kuteteza nkhalango</u>
hardwoods	-	<u>mitengo yolimba</u>
indigenous trees	-	<u>mitengo yosachokera maiko a kwina</u>
land preparation	-	<u>kutipula</u>
mixed plantations	-	<u>malo a mitengo ya mitundumitundu</u>
natural regeneration	-	<u>kudzimerera</u>
plantation	-	<u>malo a mitengo</u>
productive forest	-	<u>nkhalango yopindulitsa</u>
pulpwood	-	<u>mitengo ya mapepala</u>
pure plantation	-	<u>malo a mitengo ya mtundu umodzi</u>
rotation	-	<u>kasinthisintha wa mbewu</u>
softwoods	-	<u>mitengo yofewa</u>
thinning	-	<u>kupatula mitengo yofooka</u>
tree planting	-	<u>kubzala mitengo</u>
weeding	-	<u>kupalira</u>
yield	-	<u>zokolola</u>
forestry boundary	-	<u>malire a nkhalango</u>
forest rules	-	<u>malamulo a kasamalidwe ka nkhalango</u>
public land	-	<u>malo amene boma likugwiritsa ntchito</u>
river	-	<u>mtsinje</u>

II. Land Husbandry, Land Use and Soils

artificial waterway	-	<u>ngalande ya madzi</u>
bund	-	<u>mgula</u>
clay	-	<u>makande</u>
contour farming	-	<u>kulima molambala mtsetse</u>
erosion	-	<u>kukokoloka kwa nthaka</u>
land	-	<u>malo</u>
land husbandry	-	<u>masamalidwe a malo</u>
multiple use	-	<u>cha ntchito zambiri</u>
rotation in farming	-	<u>kulima mosinthesintha mbewu</u>
rotation grazing	-	<u>kusinthesintha malo odyetsera ziweto</u>
runoff	-	<u>madzi a mvula oyenda pamwamba</u>
sand	-	<u>mchenga</u>
soil conservation	-	<u>kuteteza nthaka</u>
soil erosion	-	<u>kukokoloka kwa nthaka</u>
soil fertility	-	<u>chonde</u>
terrace	-	<u>terasi</u>
waterway	-	<u>modzera madzi</u>
watershed	-	<u>wogwera mitsinje</u>
watershed management	-	<u>kasamalidwe ka malo agwera mitsinje</u>

III. Water Resource Management

catchment area	-	<u>khwawa</u>
drainage basin	-	<u>khwawa</u>
evaporation	-	<u>kupepeluma</u>
flood	-	<u>kusefukira kwa madzi</u>
ground water	-	<u>madzi a mvula amene amalowa m'nthaka</u>
intermittent streams	-	<u>timitsinje towuma chirimwe</u>

perennial stream	-	<u>mitsinje sosaphwa</u>
precipitation	-	<u>mvula</u>
raindrops	-	<u>madontho a mvula</u>
spring	-	<u>kasupe</u>
stream density	-	<u>kuchuluka kwa mitsinje</u>
water pollution	-	<u>kuipitsidwa kwa madzi</u>

IV. Aquatic Ecology

breeding habits	-	<u>maberekedwe</u>
feeding habits	-	<u>madyedwe</u>
fin	-	<u>zipsyepsye</u>
fish management	-	<u>kasamalidwe ka nsomba</u>
lake	-	<u>nyanja</u>
pond	-	<u>chithaphwi</u>
rapids zone	-	<u>dera la mathithi</u>
transparency	-	<u>kuonekera</u>
turnover	-	<u>phindu</u>

V. Irrigation and Drainage

artificial drainage	-	<u>michera</u>
breach	-	<u>kugamula</u>
bund	-	<u>mgula</u>
canal	-	<u>ngalande ya madzi</u>
dam	-	<u>damu</u>
evaporation	-	<u>kupepeluma</u>
fertilizer	-	<u>fetereza</u>
irrigation canals	-	<u>ngalande zotsiririra</u>
irrigation water	-	<u>madzi otsiririra</u>
saline soil	-	<u>nthaka mchere</u>
water conservation	-	<u>kagwiritsidwe ntchito bwino ka madzi</u>



VI. Wildlife Ecology and General Conservation

carnivores	-	<u>nyama zimene zimadya nyama zina</u>
competition	-	<u>mpikisano</u>
conservation	-	<u>kasamalidwe</u>
decay	-	<u>kuwola</u>
herbivores	-	<u>nyama zimene sizidya nyama zina</u>
limiting factor	-	<u>choletsa</u>
management	-	<u>kasamalidwe</u>
mutualism	-	<u>kukhala mothandizira</u>
natural resources	-	<u>zolengedwa</u>
nutrients	-	<u>zakudya za mbewu</u>
omnivore	-	<u>nyama zimene zimadya nyama zina ngakhalenso zomera</u>
overpopulation	-	<u>kuchulukitsa</u>
pesticides	-	<u>mankwala ophera tizirombo</u>
pollution	-	<u>kudetsa, kuipitsa</u>
population	-	<u>kuchuluka</u>
population growth	-	<u>kachulukidwe</u>
territory	-	<u>dziko</u>
transpiration	-	<u>kupuma kwa mitengo</u>
urbanization	-	<u>kuchuluka kwa anthu a m'tawuni</u>
wildlife management	-	<u>kasamalidwe ka nyama za mnkhalango</u>

D. A BASIC ENGLISH - CHICHEWA DICTIONARY\*

\* This dictionary was developed by the British volunteer organization in Malawi, the VSO.

514

NOTES ON USAGE

This dictionary is exactly as its title suggests--basic. It is by no means comprehensive and may well contain a number of inaccuracies, for which I apologise.

As it has been compiled in the Mulanje District of Malawi this will be reflected in the prevalence of words most commonly used in that district. It should be relatively simple for someone working elsewhere in Malawi to establish the most common usages in their own place of work.

In my own experience every minute spent in attempting to grasp the elements of Chicheŵa has later resulted in a much greater saving in time not only for myself, but also for those who would otherwise have had to act as interpreter.

I hope subsequent medical volunteers will edit and extend the vocabulary outlined here. If volunteers are ever to play a part in the extension of Primary Health Care then a command of their local languages is going to be even more essential than for those of us who have worked largely in a hospital setting.

A. W. Cameron

Mulanje, July '79.

THE SKELETON

MAFUPA

NOTES

A bone	<i>pfupa</i>	<i>chippupa</i> - a large (marrow) bone.
tendon, ligament	<i>mtsempha</i>	general word for blood vessel also.
joint	<i>mfundo</i>	also a knot, tumour, or inflamed gland.
skull, cranium	<i>chibade</i>	also <i>chigasa</i>
occiput, back of head	<i>nkhongo</i>	<i>chankhongo</i> - at the back of the head.
anterior fontanelle	<i>liwombo</i>	
back, backbone	<i>msana</i>	<i>pfupa la msana</i> - vertebra.
lower back, sacrum	<i>nkolokolo</i>	usually used by female.
	<i>chifuzi</i>	
sternum	<i>chifuwa</i>	a general word for chest.
rib	<i>nthiti</i>	
jaw-bone	<i>nsagwada</i>	
	<i>chibwano</i>	
tibia, shinbone	<i>nsongola</i>	
	<i>msolo</i>	
	<i>kakolo</i>	
knee	<i>bondo</i>	
	<i>bombono</i>	
muscles	<i>minofu</i>	also soft tissues.

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sciatica	<i>nyamakazi</i>	
rheumatism	<i>nyamakazi</i>	less common.
a splint	<i>thabwa</i>	lit. a plank.
deformity	<i>chilema</i>	
accident, mishap	<i>ngozi</i>	

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to walk	<i>kuyenda</i>	
walk with a limp	<i>-tsimphina</i>	e.g. after spraining one's ankle.
be lame	<i>-punduka</i>	from birth.
	<i>mwendo</i>	
	<i>-lumala</i>	
	<i>mwendo</i>	

THE SKELETON (cont.)

Maŋupa

Notes

break, fracture

-thyola  
-swa

be fractured

-thyoka

"Mwendo wathyoka." "The leg is broken."

set a bone

-lumikisa

be bound together

-lumikizidwa

amputate

-dula

be wounded, hurt

-pwetekq  
-vulala

dislocate

-mumuka  
-guluka  
-gwedemuka  
-bzungumuka

sprain

-pinda  
-binya  
-pinya

THE LIMBS

ZIŪALO

NOTES

arm, forearm

mkono

hand

dzanja

dzanja la manja the right hand.  
dzanja la mansere the left hand.

wrist

mfundo ya  
dzanja

finger

ohala

thumb

ohala oha  
manthu

elbow

ohigongono  
kasukusuku

shoulder

phusi  
phewa

armpit

mkuwapa

palm

chikkatho

finger nail

chikhadabo

fist

fai ti  
nkhonja  
bokoseni

English  
more particularly a blow with  
the fist.

leg, lower limb

mwendo

THE LIMBS (cont.)

ZIWALO

NOTES

foot	phazi	
sole of foot	kuphazi	
ankle	kakolo	quite imprecise
toe	chala	
knee	bondo bombono	
muscles of calf	katumba	
hip	thako	pl. matako buttocks
thigh, lap	nohafu	
edge of toe-nail	nkhalusa	also edge of finger-nail

swell, be oedematous	-tupa	"miyendo yatupa." "The legs are swollen."
bump, knock	-gunda	
bend, fold	-pinda	"Mupinde miyendo." "Could you bend your legs."
straighten	-ongola	
relax, loosen	-fewetsa	
catch, take hold of	-gwira	
run	-thamanga	run away or abscond - kuthawa..
move (down)	-sunthiza (ku mansi)	
lift, raise up	nyamula	"Nyamulani mat***!" "Lift your bottom!"
be cramped "Pins & needles"	-zasamira	also "dzansi" sleeping of the hands or feet but applicable to muscles. "Mkono wanga ndinaukhalira ndiye wachita dzansi." "I was sitting on my hand and now I have pins and needles."

THE HEAD & FACE

MUTU NDI NKHOPE

NOTES

The head	mutu	"Mutu u(ndi) pweteka" "I have a headache."
face	nkhope	
eye(s)	diso. (maso)	"Diso latupa." "The eye is swollen."

THE HEAD & FACE (cont.)	<u>MUTU NDI NKHOPE</u>	<u>NOTES</u>
nose, nostril	mfuno mphuno	
ear	khutu	"Khutu likutaya mafinya." "The ear is discharging pus."
mouth	pa kamwa	"Tsegulani pa kamwa, ndipo muzipuma!" "Open your mouth and breathe!"
tongue	lilime lilume libaka	
neck	khosi	
throat	(m) mero	"Ndili ndi nsungu (pa khosi) pa mero." "I have a sore throat."
hair	tsitsi	used invariably in the singular.
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forehead, brow	mphumi	
tooth (teeth)	dzino (mano)	"Ndikumva dzino." "I have a toothache."
chin	chibwano	also: chigadza, chiga(m)wa
lip	mlomo	mlomo wa mwamba--the upper lip mlomo wa kansi--the lower lip
corners of mouth	ndukutu mbcwawa nsati	also jaws, angle of jaws.
beard	ndeavu	
razor	njero, njere lumo	
cheek	tsaya	
gums	ngulusuma usinini nkhamu	often refers to gums of baby with teeth
tonsil	lilakalaka	seldom used
"Adam's apple"	nkhwiko	
brains	uwongo, bongo	
eyeball	diso	
eyelid	chikope	
eyelashes, eyebrow	nsidze	
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THE HEAD & FACE (ct.)

MUTU NDI NKHOPE

NOTES

blindness	khungu (la maso)	also skin - a tonal word
stye	nsechera nackera	
deafness	gonthi	
corneal opacity	ng'ala	
epistaxis	m'khampiano	
earache	m'khutu	"Ndikumva m'khutu" "I an have earache"
dandruff	pfundu	
goitre	chidokhomiro chitsokomiro	
meningitis	matenda bongo	Not ver / specific
cerebral malaria	malungo akulu	lit. the big fever or malaria
nasal catarrh, common cold	chimpfine	
bloodshot eyes	maso ofira	as in measles. loose for conjunctivitis
hiccoughs	chidikhodikho chidikhwidikhwi	a small piece of cloth or thread from the baby's clothing is often placed over a baby's forehead to treat this.
stammering	chibwibwi maiutu	real stammering more a hesitation
wax	phula m'khutu	
blind person	munthu wa khungu boliboli	
deaf person	gonthi	
dumb person	bububu	?mbewewe
spectacles	mandala magalasi	

to see

ku-ona  
-penya

hear, understand,  
feel, listen

-mva



THE HEAD & FACE (ct.)

MUTU NDI NKHOPE

NOTES

talk, speak	-ti -nena -lankhula	converse at length
tell, instruct	-usa	

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smell	-mankhiza -munkha -mukhira	smell badly smell pleasantly
taste	-lawa	
lick	-seteka	
cry, mourn	-lira	"Osalira!" "Don't cry!" to a child
sneeze	-yetsemula	
blow the nose	-mina	-minitsa blow someone else's nose
open one's mouth	-tsagula pa kamwa	
rinse one's mouth	-chukucha m'kamwa	
hiccough	-chita nchirinohiri -dikwira	
wash the face	-sukusula	
squint	-yang'anira m'chimphepete -yang'anira m'chambali	

THE CHEST

CHIFUWA

NOTES

The lung	phapu papu	
breast	bere	
diaphragm	chipfunda mtima makhalang'oma	
"bosom"	chifunato	expressed by holding two hand- fuls of anything against the breast. Also "bra".

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bronchitis	chifwawa	
common cold	chifwawa chimpfine	

THE CHEST (cont.)

CHIFUWA

NOTES

cough	<i>chi.fuwa</i> <i>chitsokomolo</i> <i>chikoso</i>	
T.B.	<i>matenda a T.B.</i> <i>chi.fuwa</i> <i>chachikulu</i>	<i>chikoso chachikulu etc.</i>
pneumonia	<i>chibayo</i>	
pleurisy	<i>chibayo</i> <i>chisoma</i> <i>chilaso</i>	sharp pain in chest, vomiting, fever a sharp pain in the chest like pleurisy
influenza	<i>chimpfine</i> <i>chisoma</i> <i>chifuwa</i>	all rather non-specific " "
asthma	<i>phumu</i>	

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sputum, phlegm	<i>makhololo</i>	"Have you spit?"
blood-stained sp.	<i>makhololo a</i> <i>magazi</i>	
spittle, saliva	<i>malobvu</i> <i>mate</i>	
breath, air	<i>mphweya</i>	
mucus of the nose	<i>chimpfine</i>	
nasal discharge	<i>mamina</i>	

---

to breathe                      *ku-puma*                      "Mukupuma bwino?" "Are you breathing well?" If the answer is no, the patient might have exertional dyspnoea, asthma, etc.

breathe with difficulty, gasp                      *-dakhwira*  
*-koka mtima*                      often in dying

be out of breath                      *-tha phura*                      also "wefu-wefu!"

cough                      *-khosomola*  
*-tsokomola*

spit                      *-tsira mate*  
*-labvula*

THE HEART & BLOOD

MTIMA NDI MAGAZI

NOTES

The heart

*mtima*

blood

*magazi*

artery, vein  
blood vessel

*mtsempha*

*"tifuna kukupatsani madzi  
m'mtsempha."  
"We want to give you some  
fluid into a vein."*

small artery or  
blood vessel

*mtanzi*

clotted blood

*ndopa  
mlopa  
mulopa*

dizziness

*chizungulire* whirling around  
*chizumbazimba*  
*zwe! zwe!*

have palpitations

*mtima uthamanga* lit. the heart is running  
*gu! gu! gu!*  
*thi! thi! thi!*

have high B.P.

*magazi athamanga kwambiri*

have heart pain

*mtima usawa, upweteka*

have oedema of legs

*miyendo  
yatupa*

be anaemic

*magazi sali  
bwino*

have varicose veins

*mitsempha  
imatupa*

jaundice

*chikasu*

beat (pulse)

*-gunda  
-dumula*

faint

*-komoka  
-gwapo*

come round

*-tsitsimuka*

coagulate

*-undana  
-gwirana*

spurt out

*-chorola  
-pulika*

feel dizzy

*-mva chizungulire  
-mva chizumbazumba*

THE HEART & BLOOD (ct.)

MTIMA NDI MAGAZI

NOTES

be pale, gray in colour, look weak

-*tumbuluka*  
-*nyonzoloka*

being stunt - *pinimbidaika*

swollen lymphatic glanda

*mwanabere*

particularly in the groins or armpits after sepsis.

epilepsy

*manjirinjiri*

swelling (of glands)

*chotupa*  
*mfundo*

many other words - see SKIN

THE ABDOMEN

(M')MIMBA

NOTES

The organs

*Ziis-lo*

also means limbs

stomach

*mimba*

bowels, intestines

*matumbo*

large intestines

*matumbo*  
*akulu*

also ?rectum

small intestines

*matumbo*  
*wng'ono*

anus

*ntumbo-*  
*mnyero*

liver

*mphafa*  
*chirindi*

kidney

*impyo*  
*(i-zi)*

spleen

*kapamba*

umbilicus

*mehombo*

also umbilical cord.

waist, loins

*(m')chiuno*

bilharzia

*likodzo*

dysentery

*kamwazi*

a disease with blood and mucus in the stool

cholera

*kolera*

stomach disorder

*chinchofu*

biliousness, vomiting yellow material - *nahofu*

jaundice

*chikasu*

'the yellowness'

intestinal worms

*nyongolosi*

*ujoka ya m'mimba*

524

THE ABDOMEN (cont.)

(M')MIMBA

NOTES

threadworms

*nyere*

bile

*ndulu*

stool, excrement

*chimbudzi*

*chu madzi*- watery; *chofewa*- soft;  
*chouma*- dry stool, hard

*Tudzi*

pus

*mafinya*

vomiting, vomit

*chisanzo*

*sanza*

*masanzo*

heartburn

*chilungulira*

thirst

*ludzu*

"*Muli ndi ludzu?*" "Are you thirsty?"

hunger

*njala*

laxative

*mankhwala*

*o'tsegula*

*m'mimba.*

hiccough

*nchirichilo*

*chidikhodikho*

wind, flatus

*chipwisi*

flatulence

*Tupidwa*

lit. wind, air

enema

*mpope*

*konyera*

*kupopa*

*konyera*

lit. a tap

to defecate

*ku-chita*

*chimbudzi*

*-panga*

*-pambuka*

*-soma*

*-ityela*

of a young child

emit air, pass wind

*-phwisa*

*-pwiza*

have diarrhea

*-tseguka*

*m'mimba*

*kuchongola*

*kuphanza*

*-phanguka*

vomit

*sanza*

swallow

*meza*

*-gwintha*

THE ABDOMEN (cont.)

(M')Mimba

NOTES

chew	-tafuna	
be constipated	-tupidwa -bangira -bindikira m'mimba	"Ndatupidwa-sindichita chimbudzi"
be colicky	-luma-luma	"M'mimba mukundi luma-luma." "I have colicky pain in my abdomen."
make rumbling noises	-lira-lira	particularly of babies and often taken by mother to in- dicate abdominal pain
belch wind	-geya, gia -bia, biz	
wind	-geyetsa	of a baby
have an ileus	-matumbo sagwira ntchito.	the bowels aren't working
digest	-sungumula	
taste	-lawa	

THE URINARY SYSTEM

NOTES

bilharzia	likodzo	"Mumakodza magasi nthawi zina?" "Do you ever pass blood in the urine?"
"U.T.I."	matenda mu mkodzo	"Kodi mukumva kupweteka pokodza mkodzo?" "Do you feel pain when passing urine?"
urine	mkodzo	
kidney	impsyo	
bladder	chikhodzodzo	
urethra	njira yoturukira mkodzo	lit. the way-out for the urine.
to pass urine	ku-kodza -tunda	
catheterise	-chotsa mkodzo	lit. to take away the urine.
fail to pass urine	-lephera kukodza	
burn	-otcha	"Kodi mkodzo wano umaotcha?" "Do you have a burning sen- sation when passing urine?"

THE GENITALIA

KU MPHETO

NOTES

also large number of words, some more euphemistic than others:

*ku moto; ku maso; (ku) makhalo; machende.*

uterus

*chibaliro  
chiberekero  
thumbo*

vagina

*(pa) nyini  
njira yankazi  
"m'mkati"*

*"Ndifuna kukuyesani m'mkati."  
"I want to do a P.V."*

penis

*mbolo*

glans penis

*ntamba  
chipsyoto*

foreskin

*mlomo wa mbolo lit. the lip of the penis*

testicle

*(ma)chende  
chende  
thodzo  
thongo*

scrotum

*mtsempha  
wa mbolo*

buttock(s)

*matako*

sypilis

*chindoko*

gonorrhoea

*chinzonono*

sore

*chilonda*

warts

*njerewere*

*mauka nyanekhwa* warts in the vagina but not elsewhere.

semen, sperm

*ukala*

also *umwamuna; ukoto; utonde; ukala*

ovum

*mbeu  
chibaliro  
thumbo*

lit. the seed

menstruation

*(nsambo)  
ndasamba  
ndili  
kumwezi  
ndili  
pathala*

THE GENITALIA (cont.)

KU MPHETO

NOTES

to menstruate	<i>kusamba</i> ( <i>kumwezi</i> )	<i>ndili pandekka</i>
have the menopause	- <i>siya kusamba</i> <i>pamwezi</i>	lit. to stop menstruating
have intercourse	- <i>chindana ndi</i> <i>mwamuna</i> - <i>chidana ndi</i> <i>mkazi</i>	of a woman of a man
	- <i>kwatana</i> - <i>komana</i> - <i>gona ndi</i> - <i>toŵila</i>	from <i>ukwati</i>
have a pus discharge	- <i>taya mafinya</i> - <i>chucha</i> <i>mafinya</i>	

NERVOUS SYSTEM

NOTES

brains	<i>wongo</i> <i>bongo</i> <i>thophwe</i>
mind, soul, heart	<i>mtima</i>
spirit	<i>mzimu</i>
intelligence	<i>nzeru</i>

epilepsy	<i>chi fufu</i> <i>khonyu</i> <i>njirinjiri</i> <i>manjirinjiri</i>
tetanus	<i>njirinjiri</i> <i>manjirinjiri</i>
leprosy	<i>khate</i> <i>khonye</i>
insanity	<i>kupenga</i> <i>kusungulira</i> <i>mutu</i> <i>misala</i>
delirium	<i>kubwebweta</i>
rabies	<i>chiwewe</i>



NERVOUS SYSTEM (cont.)

NOTES

be knocked out, senseless, faint	-komoka
come round	-tsitsimuka
be delirious	-bwebweta
be mad	-penga
	-yaluka
	-funtha
	-zungulira mutu
sedate, quiten	-tonthola
convulse	-komoka
	-chita khunyu
be numb with cold	-kongwa

THE SKIN & SOFT TISSUES

KHUNGU NDI MINOFU

NOTES

skin	khungu	
hair	tsitsi	
flesh, muscle	mnofu	
soft tissues, muscles	mino fu	
fat	mafuta	
pore	kaahiboo	lit. a hole
wrinkles	makwinya manya	(on face) (body of old person)

sore	chilonda	
ulcer	njinda or zowo	
wound	bala	
scabies	mphere	also an itch
warts	njewere	
whitlow	katulutulu dunthulu	
eruptions of the skin	mbuka, mibuka	
blisters	mabuka	
abscess	chipulua chotupa chibubu, chiphupu nsungu	often used for septic spots

<u>THE SKIN &amp; SOFT TISSUES (ct.)</u>	<u>KHUNGU NDI MINOFU</u>	<u>NOTES</u>
blister	<i>thauza</i>	
burn	<i>thauza la moto</i> <i>chironda cha moto</i> <i>bala la moto</i>	
boils	<i>mfundo</i> <i>chitupsya</i> <i>chotupa</i>	
ringworm	<i>chipere</i>	
swelling	<i>chotupa</i>	outside or inside the body
tumour	<i>mphawa</i>	only outside
scar	<i>chipyera</i> <i>chipsyelo</i>	
scab of a sore	<i>nkhanambo</i>	
sweat, perspiration	<i>thukuta</i>	
bandage	<i>nsaru</i> <i>yomangira</i> <i>bala or</i> <i>(bandeji)</i>	
dirt, filth of the body	<i>litsilo</i>	
split in hand or foot	<i>kaperere</i>	
-----		
to heal	<i>ku-pola</i>	<i>chilonda chapola</i> "Bala lapola" "The wound has healed"
become septic	<i>-thunda mafinya</i>	
drain pus	<i>-taya mafinya</i>	"Bala likutaya mafinya."
stitch	<i>-soka</i>	
express pus	<i>-pfinya mafinya</i>	
bind, dress a wound	<i>-manga</i>	
remove stitches	<i>-chotsa zingwe</i> <i>-maulusi</i>	<i>-ulusi</i>
remove clips	<i>-chotsa zitsulo</i>	<i>chitsulo</i> = a metal instrument, iron
rub on, apply, smear, paint	<i>-paka</i>	
itch, be itchy	<i>-yabwa</i> <i>-nyanya</i> <i>-nyerenyesa</i>	
scratch	<i>-kanda</i>	

<u>THE SKIN &amp; SOFT TISSUES (ct.)</u>	<u>KHUNGU NDI MINOFU</u>	<u>NOTES</u>
sweat, perspire	-li ndi thukuta chitungu -panga thukuta	
ache, throb (inside wound)	-wawa -ndula -dumula -brukula	
subside of a swelling	-phwa -nyala	
open wound, boil	-tumbula -kambula -booka -chuka	
be hot inside or under- neath	-tukutira	"Pa bala patukutira." "The wound is sore inside."
be healed over with the sore still underneath	-tukusira	
bind tightly	-tinisa	
wash a wound	-tsuka bala	
split open	ng'amba -ng'ambika phulika	
scrape, take the skin off	-tsupula -nyula	
untie, loosen	-masula	

GENERAL HEALTH, SICKNESS, SYMPTOMS

NOTES

patient, sick person	wodwala	
health, life	moyo wa mpiumvu	
illness	nthenda matenda	
be alive	-li ndi moyo	
be healthy	-li ndi moyo -li burino	
be sick	-dwala	
recover improve	-chira -sintha	more to improve

GENERAL HEALTH, SICKNESS, SYMPTOMS

NOTES

cure	-chiritsa	
die	-malira	most common
	-tsirizika	
	-fa	less polite
	-siya	
pain	kupwetaka	a verbal noun
be painful	-pweteka	
ache	-wawa	be sharply painful
have fever	-li ndi malungo	also to have malaria
	thupi likutentha	the body is hot

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germ, parasite	(ka)chilombo	
medicine	mankwala	an injection <i>jacksoni</i> (Eng.)
pill(s)	piritsi	
	(mapiritsi)	Eng.
	mbulu	
	(mibulu)	Eng.
examination, etc.	mayeso	operation - operation.
hospital dispensary	chipatala	
USC of ANC	"sikelo"	Eng.
scales, weights	"sikelo"	Eng.
waiting area	"kitcheni"	Eng.
incubator	magetsi	lit. the lights
bed	bedi	Eng.
a helper	nthandizi	
	m'bale	a relative

---

a drop	dontho	
specimen	chisomyezo	
	chidziwitso	
sign. hallmark	chizindikiro	
	chilangizo	
management	masamalidwe	of a disease
complications	zovuta	
room	chipinda	
office	oferi	

GENERAL HEALTH, SICKNESS, SYMPTOMSNOTES

funeral	<i>maliro</i>	
corpse	<i>mtembo</i> <i>thupi</i> <i>chitanda</i>	
-----		
be cold	<i>-sizira</i>	"kuzizira!" "It's cold!"
be hot	<i>-tentha</i>	
feel cold	<i>-mva kuzizira</i>	
feel hot	<i>-mva kutentha</i>	
shiver	<i>-njenjemera</i> <i>-gadimira</i>	
make sick, cause disease	<i>-dwalitsa</i>	also to be very sick
catch an illness.	<i>-gwidwa</i>	
spread	<i>-falitsa</i>	
to be tired	<i>-topa</i> <i>-lema</i>	"Ndatopa!" "I'm tired!" be exhausted
rest	<i>-pumula</i>	
lie down, sleep	<i>-gona</i>	"Gonani cha gada!" "Lie on your back!" "Gonani cha mbali!" "Lie on your side!"
be dry	<i>-uma</i>	
wet	<i>-nyowa</i>	
be clean, white	<i>-yera</i>	
be dirty, evil	<i>-ipa</i>	
wash oneself	<i>-samba</i>	
wash a wound	<i>-tsuka</i> <i>chilonda</i>	
steep in water	<i>-viika</i> <i>m'madzi</i>	
be thin	<i>-onda</i> <i>-dasa</i>	
be fat	<i>-nenepa</i>	
be weak, tired with hunger, journeying heat of sun, etc.	<i>fooka</i>	
be weary	<i>-folo</i> <i>-fooka</i>	
dress	<i>-vala</i>	
undress	<i>-vula</i>	

GENERAL HEALTH, SICKNESS, SYMPTOMS

NOTES

undress another	<i>kumvula</i>
make someone undress	<i>-vulitsa</i>
save life	<i>-pulumutsa moyo</i>
receive medicine	<i>-landira mankhwala</i>
examine	<i>-yesa</i>
palpate	<i>-sinika</i>
be very ill	<i>-dwala kwa basi</i> <i>-dwala kopambana</i> <i>-dwalitsa</i> <i>-dwala kwenikweni</i>
look after	<i>-samala</i>
nurse	<i>-dwazika</i>

SOME OTHER USEFUL VERBS

start	<i>-yamba</i>	stop	<i>-siya</i>
ask	<i>-futsa</i>	answer	<i>-yankha</i>
allow	<i>-lola</i>	prevent	<i>-letsa</i>
be difficult	<i>-vuta</i>	be easy	<i>-savuta</i>
be possible	<i>-theka</i>	be impossible	<i>-satheka</i>
be able	<i>-tha</i>	be unable	<i>-satha</i>
remember	<i>-kaminukira</i>	forget	<i>-iwala</i>
learn	<i>-phunzira</i>	teach	<i>-phunzitsa</i>
err, be wrong	<i>-lakwa</i>	be right	<i>-chita bwino</i> <i>-yankha bwino</i> <i>-khozha</i>
remind	<i>-kumbutsa</i>	need, lack	<i>-sowa</i>
hope	<i>-khumupira</i> <i>-ganzira</i>	help	<i>-thandiza</i>
wait (for)	<i>-dikira</i> <i>-lindira</i>	cooperate with	<i>-thandizanandi</i>
be late	<i>-chedwa</i>	economise	<i>-chita liwumira</i>
recognise	<i>-zindikira</i>	pay	<i>-lipira</i>
hurry	<i>-fulumira</i>	be patient	<i>-fatsa</i>
look at	<i>-yang'ana</i>	worry	<i>-vutika</i>
supervise	<i>-yang'anira</i>	complain	<i>-dandaula</i>
		regret, be sorry	<i>-mwa chisoni</i>

SOME OTHER USEFUL VERBS, (cont.)

point out	-sonyeza	lose heart be discouraged	-taya mtima
explain	-fotokoza	be afraid	-opa, -chita mantha
change	-sintha	be shy, ashamed	-chita manyazi
be important that	-funika + subj.	transfer	-samutsa
cheer, comfort	-sangalatsa	lower	-tsitsa
be satisfied	-khuta		
watch	-londa		
be angry	-kwiya		
fold	-khwinya		

OBSTETRICS & GYNECOLOGY

placenta	chibairo chibereko	lit. a basket
liquor	madzi	
bag of waters	nsapu	also a bag for salt, rice, beans, etc.
abortion	chitayo	
a discharge	chikazi	sometimes not under- stood
labour pains	kupweteka m'imba	
to give birth	ku-bala	
be born	-badwa	
be pregnant	-li ndi pakati -li ndi mimba ndine wodwala	also -li pa thupi, -bwaika, -nyeruka, -ima, but all much less common.
conceive	-ima -tenga pakati	
abort	-taya -pita pa chabe -pita pa dera	occasionally used for stillbirths
di in liquor	-taya madzi	
bleed P.V.	-taya mujazi	
menstruate	-samba (pa mwezi)	

OBSTETRICS & GYNECOLOGY

NOTES

loincloth  
nappies

*mthethe*  
*thewera* or  
*matewera*

also *nyanda*

embryo, fetus

*mwana wosabaawa*  
*mluza*

or just simply *mwani*

piece

*chidutswa*  
*chibeneko*  
*wa mapasa*

e.g. of placenta

twir

or *mapasa*

stillborn (one)

*mpolo*  
*mwana wopita pa dera*  
*mwana wozizira*

only referred to animals

multip.

*nchembere*

a woman who has born children

prim.

*namwali*

really a maiden or young girl.

the birth

*kubadwa*  
*magoneawe*

e.g. of a fetus.

the lie

*malo*  
*njira*

"*Palibe malo okwanira kuti mwana abawe. Tiyenera kuchita operation.*" "There isn't enough room for the baby to come through. We must do an operation."

room, space

size

*msinkhu*

not limited to O & Gyn., but often given in pregnancy for complications.

village medicine

*mankhwala a kumadzi*  
*mwanamphero*

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be infertile

*-sabala*

*-uma* also

be menopausal

*-siya kusamba*

contract

*-limbika*

relax

*-fewa*

of uterus

rupture membranes

*-swa (nsapo ya)*  
*madzi*  
*tumbiza*

active as in A.R.M.

bear one child too soon after the other

*-tchima*

"*Tchimani kwambiri!*" "Push hard!"

push

*-tsika*

"*Mutu sukutsika.*" "The head is not descending."

descend



OBSTETRICS & GYNAECOLOGYNOTES

flex, bend	-pinda	
come out	-tuluka	as of head being 'born
be stretched	-tamuka	as of perineum or
	-nyutuka	ligaments
expel	-tulutsa	as of uterus expelling
		the placenta
		"Chibaliro."
be retained	-tsalira	"Nsengwa yatsalira."
		"The placenta is
		stuck."
rub up	-sisita	"Sisitani chibaliro!"
		"Rub up the uterus!"
press, squeeze	-pfinya	
straighten	-ongola	
guard, protect	-teteza	e.g. the perineum.
pass through	-pyola	e.g. head through
	-pyoza	pelvis
	-bzyola	
lift	-nyamula	
pull, drag	-koka	
beat	-gunda	"Mtima wa mwana
		ugunda bwino." "The
		fetal heart is alright."
move	-gunda-gunda	as of baby in utero
	-yenda-yenda	
	-taka-taka	
slap	-menya	e.g. baby's buttocks
	-thidimula	
hold upside down	-zondotsa	
present	-tsogoza	"Mutu utsogoza." "The
		head is presenting."
		"Matako atsogoza." "The
		breech is presenting."
be transverse	-pingasa	
push, shove	-kankha	
tip, touch	-khudza	
rupture, tear	-ng'ambika	as of perineum or
	-phulika	ruptured uterus
sterilise	-tseka m'mimba	
	-tseka chiberekero	
	-tseka chibaliro	
turn around	-tembenuza	"Ndi funa kutembenuza mwana."
do an E.C.V.		"I want to turn the baby
		around." (e.g. from a
		Breech to Vertex.)

OBSTETRICS & GYNECOLOGY

stitch, suture	-soka	
cut, do an episiotomy	-dula	
press on, upon	-kanikiza	as of head upon prolapsed cord

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BREAST FEEDING & THE PUERPERIUM

milk	<i>mkaka chiwere</i>	
breast	<i>bere</i>	<i>"Bere lanu lopanda nsonga." "You have flat nipples."</i>
nipple	<i>nsonga nkhumbu</i>	
pull out nipples	<i>-koka nsonga</i>	
suckle	<i>-yamwitsa</i>	
suck	<i>-yamwa</i>	
express	<i>-pfinya</i>	
wean	<i>-letsa kuyamwa</i>	
be engorged	<i>-tupa</i>	
swell of breasts when child does not suck	<i>-sasamira</i>	
wind	<i>-geyetsa -gitsa</i>	
episiotomy	<i>bala</i>	
clean epis.	<i>-tsuka pa bala</i>	
weigh	<i>-yesa pa sikelo</i>	

Language groups of the Peruvian jungle where bilingual schools exist in 1978.

- 1 Aguaruna
- 2 Huambisa
- 3 Candoshi
- 4 Achual (Jfbaro)
- 5 Arabela
- 6 Huitoto Murui
- 7 Bora
- 8 Orejón
- 9 Ocaina
- 10 Yagua
- 11 Ticuna
- 12 Chayahuita
- 13 Shipibo-Conibo
- 14 Piro
- 15 Capanahua
- 16 Cashibo
- 17 Amuesha
- 18 Asháninka
- 19 Cashinahua
- 20 Sharanahua
- 21 Culina
- 22 Machiguenga
- 23 Amarakaeri

## FOREWORD

One of the surprisingly little known facts about the Summer Institute of Linguistics (SIL) is that it is considerably more than a group of Bible translators. As any good linguist knows, before one can translate anything, one first has to know the language, make use of a writing system (if there is one), consider very carefully the literacy tradition (if there is one), determine the appropriate code into which the translation will be made, and take into consideration all the appropriate cultural conditions related to such a translation. The task also can involve educational issues such as teaching of literacy skills, training of teachers, and discovering and adapting to local education and social policy. Since literacy does not develop in a social vacuum, it is also useful to determine the most pressing community development concerns in order to help the target population with its problems while literacy skills are being acquired. Such a strategy turns out to be pedagogically sound as well, as the recent "Language for Special Purposes" approach has pointed out. Bible translation, in such a context, does not and cannot take place until the social, linguistic, and educational concerns are well established.

The contribution which specialists in community development, literacy, and linguistics can make to a developing nation are many. SIL has made and continues to make significant humanistic contributions all over the world. What this organization has consistently failed to do is to document such

contributions. In their effort to make their contribution as invisible and as humble as possible, SIL linguists have left few traces of their social and educational contributions. What they have left is their linguistic analyses, which few but other linguists recognize or care about, and their Bible translations, which have led to mixed emotions on the part of those who are not sympathetic to Christianity.

This volume is the sort of evidence of community cooperation, educational contribution, and social or humanistic concerns which SIL seldom makes public. Several years ago the Center for Applied Linguistics was searching desperately for evidences of effective bilingual education programs as part of their work in developing a master-plan for the San Francisco Unified School District. The U. S. Supreme Court had just ruled in favor of the Lau family in the precedent setting *Lau vs. Nichols* case. Dr. Rudolph C. Troike and I took on the task of developing this plan, but we realized immediately that there were a number of social, political, and educational concerns to be dealt with. This was not a simple case involving the intersection of the law and language learning. In our search for examples of cooperation between ethnic groups, educators, government, local scholars, nationalities, etc., we encountered the Peru experiment in bilingual education. We talked with Peruvian scholars and with SIL personnel, and we learned that there was a very interesting model in Peru which might well be generalizable or improved upon if only it were made public. Dr. Troike and I encouraged the participants in this project to make their work public, not simply because the good, socially oriented work of SIL is frequently overlooked or dismissed as wrong-headed or nonexistent, but because a general knowledge of how such programs develop and operate is not yet clear.

One of the greatest contributions which a project of this sort can make is to report its procedures, its successes, its failures, and its views about pressing policy issues so that there will be no misunderstanding of the intentions, the goals, the methodology, or the product. SIL has not been alone in its tendency to get straight to the product, whether it be healthier people, better crops, a literate society, or spiritual well-being.

without stopping to articulate carefully each step which led to that product. Such a procedure is the hallmark of accountability. Since education is being called upon more and more to be accountable to its public, it is also reasonable to expect SIL's work to provide such accountability.

Although many of the chapters in this work are prepared by SIL personnel, it is noteworthy that significant chapters are also prepared by important Peruvian scholars and that it was seen as important to involve an indigenous Aguaruna in the publication, as he was involved in the actual work.

This program is not a perfect program, as the participants will all agree. But it is well worth knowing about, whether or not one's situation is similar to that of Peru. Most of the same major questions of bilingual education occur in almost all contexts. The roles of the various languages always need to be assessed. National and local language policy has to be considered. Cultural differences must be addressed. Local views of education must be discovered. Teachers must be found and educated. Schools must be located and utilized. The community must be involved not just in an advisory way but as leaders. The benefits of bilingual education must be articulated and explained to the community and to the government. Materials must be developed, tested, and used. Writers of materials must be found and trained. Literacy must be made relevant to local political, economic, and social needs. And, finally, the program must be described and made known for emulation as well as for criticism. This volume is that description. This is how it was done in Peru. The program specifics may not apply exactly to San Antonio, to Jakarta, or to Khartoum, but it is safe to estimate that most of the same general issues are involved. The insights gained and shared here thus take on far greater importance for the world as a whole, providing invaluable data which can be revised and adapted as necessary to be relevant to most bilingual education situations.

Roger W. Shuy

## PREFACE

During the past twenty-five years the Peruvian government has sponsored an experiment in bilingual education. This program is unique not only because it has involved preparing teachers and materials for numerous languages simultaneously but particularly because the teachers trained were often barely illiterate themselves, their main credential being that they spoke the vernacular language of the group where the school was to be established and a little of the national language, Spanish. Their formal education was often limited to a year or two of primary education, and some entered teacher training with no previous formal education. Nevertheless, as the program developed, these same teachers and many of their students became alert citizens contributing their time, energy, and resources to the development of their communities.

To carry on the experiment, the Peruvian Ministry of Education requested the assistance of members of the Summer Institute of Linguistics (SIL). During these twenty-five years of bilingual education in the jungle, Peruvian educators and SIL linguists have worked together in all aspects of the program. The purpose of this book is to report the results of the experiment and to share the experience gained.

The book brings together under one cover both discussion of a philosophical nature and the presentation of concrete details of the program. Some chapters may seem very theoretical and general, others very simplistic and detailed. The purpose of

including both kinds of material in the same volume is to emphasize the fact that a program of this type is not based solely on general principles of education: it is successful only as it is also worked out in careful minutiae on the practical level.

The book is divided into five sections, each beginning with an introduction which summarizes its content. Section one gives historical perspective to the program; section two describes aspects such as teacher training, goals, and curriculum; section three summarizes what has been learned during the past twenty-five years; section four adds information concerning the various aspects of preparing materials in vernacular languages; and section five relates the program to the broader framework of the community and culture.

The editors are extremely grateful to all those who contributed to this volume. Information about the authors is given in the introductions to the sections. We would also like to thank Viola de Escobar, who translated some of the chapters from Spanish into English. Finally, to numerous SIL colleagues, who have generously given of themselves to counsel, type, proofread, and help in many ways we acknowledge our great debt of gratitude.

—Mildred L. Larson and Patricia M. Davis

—Summer Institute of Linguistics



**PART I**  
**HISTORICAL PERSPECTIVE**

## **PART I**

### **Historical Perspective**

When bilingual education was initiated in Peruvian Amazonia, the program was considered experimental and innovative. The purpose of this section is to provide the reader with a historical perspective and other background information for understanding the program. A discussion of the role of vernacular languages versus prestige languages in primary education—a key point of controversy at the time the experiment began—is given in the first chapter. The arguments which were being used by both proponents and opponents of the vernacular language question are outlined, followed by a demonstration of how bilingual education, which utilizes both the vernacular and the prestige language, was chosen as the solution because it does not eliminate one or the other, but uses each in specific roles.

The author of the first chapter is also one of the editors of the present volume. Mildred L. Larson, Ph.D. in Humanities from the University of Texas at Arlington, is the author of numerous linguistic studies about the Aguaruna (Jivaro) language and also of various materials dealing with translation theory. For many years she worked with the bilingual school program in the Peruvian jungle, preparing materials in the Aguaruna language and in Spanish, working with the Aguaruna teachers, and teaching pedagogy in the training courses.

The second chapter describes the program in a very general way, outlining the underlying philosophy and sketching the

organization of its various aspects, such as teacher training, the village schools, and types of materials used. It also presents a bird's-eye view of what is treated in more detail in Parts II and III. This overview is the combined work of Mildred L. Larson, Olive A. Shell, and Mary Ruth Wise. Larson has already been mentioned as author of chapter 1. Olive A. Shell, Ph.D. in Linguistics, University of Pennsylvania, was subdirector of the first teacher-training course for bilingual teachers in the Peruvian jungle. Subsequently she collaborated in the preparation of curriculum and materials for the program as a whole. Also, as linguistic investigator of the Cashibo language, she prepared materials for the teachers of that language group. She is the author of various linguistic studies concerning Cashibo, as well as of comparative studies in general and of the Pano language family in particular. Mary Ruth Wise, Ph.D. in Linguistics, University of Michigan, specializes in Arawakan languages, especially Amuesha and Nomatsiguenga-Campa. Her publications include studies in anthropology, folklore, and linguistics. For a number of years she has been coordinator and editor of ethnolinguistic studies for SIL in Peru.

In the third chapter of this section, Alberto Escobar shows that historically some countries have been considered monolingual, even when, as a matter of fact, the citizens within their borders claim many different mother tongues. He suggests that there should be a way to keep the diversity of language within a nation and still maintain unity. Escobar speaks from the Peruvian perspective as professor and ex-dean of the Department of Humanities of the National University of San Marcos in Lima. He is also the author of various books of poetry, linguistics, and literary criticism. He has studied philology and linguistics in Europe and the United States and is currently on the faculty of the University of Grenoble, France. His discussion presents a challenge to countries in which languages other than the national language are spoken.

In chapter 4, Alejandro Ortiz traces anthropological reasons for bilingual education. From his point of view, control of the printed word, by means of both reading and writing, is essential in order for minority groups to attain a just relationship

with the Western majority cultures. Second in order of priority is their need to acquire the majority language in order to conduct fruitful dialogue. Ortiz answers the objections of those who oppose the use of the vernacular languages, recommends further linguistic research in the languages of Peru for educational purposes, and advocates the training of vernacular-speaking teachers. He sees such efforts as the basis of dialogue that can enrich and challenge all Peruvians. Ortiz received his training in anthropology at the National University of San Marcos in Lima and the University of Paris, and is full professor at the Catholic University of Lima as well as associate professor at the National University of San Marcos. He is known for his folklore studies and numerous other publications.

Chapter 5 is written by a young man, Gerardo Wipio, who knows bilingual education firsthand, not only from the point of view of an educator, but from the point of view of a monolingual Indian child entering school for the first time. After finishing his primary education in an Aguaruna bilingual school, he continued his studies during summers while teaching, and later supervising, bilingual schools. He is currently a supervisor in one of the Aguaruna District Education centers and has prepared vernacular materials for the Aguaruna schools. In this chapter he describes the traditional Aguaruna culture and then shows the disintegration caused through exploitation of the society by rubber gatherers and gold seekers. The Aguaruna community decided that the only answer to the problem was education. Wipio shows how bilingual education provided a remedy for the problem of cultural disintegration.

1

# THE ROLE OF VERNACULAR VERSUS PRESTIGE LANGUAGES IN PRIMARY EDUCATION

Mildred L. Larson

## *INTRODUCTION*

The bilingual education program of the Peruvian jungle began in 1953. While a period of five to ten years is often too short to see the significant results of such an experiment, it has now been a quarter of a century since the first bilingual schools were opened in scattered, isolated villages of the Amazonian jungle, and a report is therefore in order. The purpose of this book is to make available the details concerning the program and to record the impressions and recommendations of linguists and educators who have been involved in this bilingual education program.

Attitudes towards the use of the vernacular languages in primary education have changed throughout the world during these past twenty-five years. The UNESCO report of 1953 clearly stated that:

It is axiomatic that the best medium for teaching a child is his mother tongue... we recommend that the use of the mother tongue be extended to as late a stage in education as possible (UNESCO 1953b:11, 47).

Nevertheless, up until that time most countries had a policy of eliminating the vernacular through education in the national (prestige) language. That attitude towards the vernacular languages has changed, and today many countries around the world have bilingual education programs that emphasize the use of the mother tongue in primary education. Have some of

the factors changed? Or is it the evaluation of the factors that has changed?

It is an interesting coincidence that the Peruvian jungle experiment got under way the same year that the UNESCO proclamation came out. Before going into the details of the Peruvian program, it is important to see the historical perspective behind the prestige-language-versus-vernacular-languages controversy going on at that time.

Since language is the primary mode of education, it is understandable that throughout history much education has centered in other-language learning. Until recently education was not only primarily language learning, but also primarily for the elite class, and centered in the study of other languages for religious and scholarly purposes. As Lewis (1948:35) points out:

... the traditional center of all school education and its characteristic achievement is the initiation of the child into language. It is true of every civilized society of whose educational system we have records: of ancient Greek and Roman education, of Hebrew, education throughout the Middle Ages and later, of Chinese education, almost wholly linguistic for more than twenty-five centuries. And it has been the tradition of modern education since the Renaissance. To recognize this enables us to understand some of the difficulties of education in our schools today. The linguistic tradition is one of the chief clues to the history of education in the modern world and therefore to some of its strange aberrations, particularly to the oddity in European societies—the persistence of an apparently inordinate attention to the study of two ancient obsolete languages, often at the expense of the living mother tongue. Throughout all the changes that have taken place in education, the school is still influenced by its heritage of the linguistic tradition.

In the sixteenth century, with the education movement, the use of the vernacular was not considered. "Children were sent to school in order to learn Latin.... Calvin's teacher in a

picture of the good student writes—'Never does he speak French'. The problem of bilingualism did not at the time exist for the teacher" (Malherbe 1937:82).

The mother tongue gradually came into the schools, with growth of nationalism as an important factor in this development. The use of the mother tongue became more prominent, and by the nineteenth century, with an increase in literacy, there was a conflict between ancient linguistic traditions and the political, social, and economic needs of the various countries. This led to what Lewic (1948:38) calls a "stratification of education according to social classes." The elite were given the traditional linguistic education, known as secondary education, while the masses were to be content with elementary education, which consisted of reading and writing in the vernacular.

In the early years of the twentieth century, there were many bilingual schools throughout Europe, and considerable discussion took place about bilingual education. "As early as 1910, Ghibu was able to list almost a hundred items of bibliography on bilingual schools in German, French, Hungarian, and Rumanian" (Weinreich 1953:121).

"In earlier times [in Europe] there seems to have been little systematic attempt to impose the language of a conquering people on the subject people" (Sapir 1949:30). However, in colonial times, with the development of the idea of linguistic symbols to correspond to a sovereign state, there was increased pressure on the peoples within the borders of the state to learn a state language, and thus the antagonism between the vernacular and prestige languages arose.

Because of this background many countries throughout the world insisted on education in the prestige language, in spite of the fact that the people being educated did not speak it. Historically, the two main forces were the tradition of education as language learning and the concept of education as a political process and, therefore, the use of the state language by all.

The UNESCO (1953b:46) report defines a vernacular language as "a language which is the mother tongue of a group

which is socially and politically dominated by another group speaking a different language." A vernacular language, as the term was used then, stood in contrast to a prestige language—the language used by the group which is socially and politically dominant.

When the Peruvian jungle experiment began in 1953, the question of which language to use in primary education was being debated. Reasons were expressed for the use of the prestige language and other reasons for the use of the vernacular. These reasons can be summarized under six main topics, all of which are still relevant in today's discussions concerning bilingual education.

### *REASONS FOR THE USE OF THE PRESTIGE LANGUAGE*

The reasons given for the exclusive use of the prestige language in primary education are summarized below. They are ordered here according to the importance placed on them in most situations where the prestige language has been chosen as the language of primary education. This is not intended to be an exhaustive discussion but rather a brief survey of the reasons that were being given for using the prestige language at the time when the first Peruvian jungle bilingual schools were being established.

#### *Political reasons*

The idea of a national language as a symbol of political unity is a relatively recent development heightened by the printed word. The stress on dividing up Europe on a language basis at the Treaty of Versailles after the First World War added new emphasis to this idea. There are countries, such as Switzerland, that lack linguistic unity but still have attained political unity. Nevertheless, there is a certain reality to the fact that language may act as a factor in integration of the political unit.

This fact has been used in a distorted way by colonial



administrations in order to keep people down, while all the time suggesting that it is the best way to unity. As Kennedy (1945:317) states, "Colonial administrations, indeed, are not merely disinterested in native education; they distrust and even fear it, and with reason." According to him,

... deliberate or not, this lack of attention to education makes very good sense when considered in connection with the other elements in the colonial system. Education of natives would threaten the whole structure of political and economical super-ordination and subordination. Education would be dynamite for the rigid caste systems of colonies (Kennedy 1945:311).

However, in the majority of the cases, the governments involved honestly felt that the use of the national language in education was the quickest way to teach the various groups in the country the national language and thereby make them a useful part of the country. Indeed, many have felt this so strongly that they have condemned the use of the vernacular in any form in the educational system.

#### ☉ *Socioeconomic reasons*

Certainly one of the main reasons individuals desire education is to gain position in the society and then be able to earn a good living. In many countries people desire education in the prestige language because it will give them personal economic advantages in job acquisition. Often it will put them in an elite class. The mastery of the prestige language is, therefore, a means of social advance, not just communication.

LePage (1964:24) says that, inasmuch as one of the functions of education is economic, the goal must be to learn one of the major international languages, which will enable the children to learn about science and thus "transform their country in as short a time as possible." The goal of education in a major language is often given as a reason for not using the vernacular language in primary education.

*Financial reasons*

Whatever educational program is undertaken, the financial problems must be carefully considered. One of the reasons often given for using the prestige language only is that it is much less expensive to produce all books in one language. The expense of production of literature for small language groups is purported to be too great to make it worthwhile. The following observation was made in the UNESCO (1953a:29) study of the problem in Africa: "... the presence in the country of a number of vernacular languages spoken by very small groups makes the development of these languages as adequate school media too expensive and difficult to be practicable."

Along with the expense of producing literature is the problem of training teachers for a program using the vernaculars, i.e., training native speakers of the vernacular to teach the material in the vernacular. It is claimed that in cases where there are numerous small language groups, this would be too difficult and too expensive.

*Psychological reasons*

It is argued that the use of the prestige language gives a security to the student since it makes him feel a part of the national life, i.e., one of the elite class. This factor, however, is a very complex one, as LePage (1964:24-25) indicates:

There can be no doubt that to educate a child in a language which is not that of either of his parents tends to alienate him from his parents; to educate him in a language which is not one of the indigenous languages of the country tends to alienate him from the culture of his country. If he grows up with one language for schoolroom and another for the world outside the schoolroom he may well develop a kind of dual personality, one side of which—that which is being developed by the ideas which he encounters and the training he receives in school—is

sealed off... from the side which makes the everyday social and cultural and moral decisions.

On the other hand, the provision of education in the vernacular rather than in an international language often arouses fierce resentment among the students themselves and among their parents. Because of the difficulties in the way of providing higher education and professional training in the vernacular, ambitious students find themselves in a dead end when they finish their primary education.

The psychological reactions depend heavily on the individual situation. "School bilingualism itself may take very different shades according to whether the language used in school is a language eagerly sought for, or the language of a nation feared, hated and despised" (Malherbe 1937:84). If the prestige language is learned in emotionally favorable situations, then good psychological results may come from whatever language is used. In such an ideal situation, the use of the prestige language could well give a feeling of security and of personal identification with the larger society.

### *Educational reasons*

The preparing of material not only raises financial problems, as mentioned above, but may also be a problem from an educational point of view if the vernacular language is used. In most cases the vernacular languages lack the technical and scientific material needed to bring the students to the present state of scientific progress. The vernaculars do not have a vocabulary covering these fields. The use of a prestige language, especially an Indo-European language, would give the students access to present knowledge on science and technology. Students using only the vernacular would be cut off from this knowledge unless it could be incorporated somehow into materials in their language, which would be an immense task. As Bram (1964:54) states, "What will the natives read after having mastered the limited elementary manuals prepared for them? How far, in

other words, will the newly acquired literacy take them toward their goal of direct communication with the world?" Without a doubt advanced material would involve a great deal of borrowing of terms from the prestige language, and it may well be argued that it would be better for the students to learn in the prestige language to overcome this problem.

### *Linguistic reasons*

Many countries are faced with the problem of multilingualism: within their borders there are numerous distinct languages and local dialects. For these countries the use of the prestige or national language presents itself as a way of overcoming this multiplicity. By the use of only one language in education, it is hoped that linguistic unity will eventually be attained. In countries with multilingualism, the need for communication between the various groups within the country is a strong reason for carrying on education in a uniform language.

Under educational reasons we have already mentioned the lack of scientific and technical vocabulary in the vernaculars. There is also the added linguistic problem of devising orthographies if the vernaculars are to be used. This would involve linguistic help in determining the phonological systems of the various languages. General use of the prestige language would eliminate the need for such linguistic work.

### *REASONS FOR THE USE OF VERNACULAR LANGUAGES*

While the factors mentioned above were being offered to defend the exclusive use of the prestige language, these same factors were also cited to defend the use of vernaculars. However, the order of importance is different, and the way of looking at each topic is different. The factors mentioned above are again discussed below from the point of view of the use of the vernacular in primary education, but the ordering of the topics is changed since the relative importance is different.

*Psychological reasons*

There is no doubt that for children beginning school the psychological adjustments are greatly intensified by the use of a foreign language as the medium of education. The extent to which they have had contact with this foreign language, and the intensity of their desire to learn it, will affect the degree of adjustment.

It is generally agreed by educationists and psychologists that a child should first learn to read and write in the language spoken in his home and in which his first verbal communication with parents and siblings takes place. When this foundation has been laid he can acquire a full command of his own and, if necessary, of other languages: without it, there is danger that he will never achieve a thorough command of any language (UNESCO 1953a:67).

In the listing of reasons for the vernacular, the UNESCO report on Africa goes so far as to indicate that the emotional and social adjustments which need to be made if the mother tongue is not used are "... almost overwhelming. He needs as much moral support as can be given him and nothing can facilitate his familiarization with the school as much as a teacher who uses his mother tongue" (UNESCO 1953a:27).

The psychological adjustment to school life is certainly important, but the relation of the child to the learning process is even more vital. This will be discussed in the following section, but from the psychological point of view we should note that:

The mother tongue also plays an indispensable role in the formation of the child's concepts of the world and of his categories of thought. By the time the young child comes to school he has attained a considerable mastery of a complex instrument of learning, his mother tongue, and this forms a natural and easy means for his further linguistic, intellectual and emotional development. To use any language other than the mother tongue is to jettison

the child's acquired store of experience and language, and to compel him to seek new symbols of communication and thought.... The mother tongue is a medium used to integrate the work of the classroom with the experience of children outside the school (UNESCO 1953a:27).

Weinreich, (1953:76) in his discussion of order of learning in bilingualism, says that "the distinction of having been learned first is so great that the first-learned language, the 'mother-tongue', is generally considered dominant by definition." Although we are not dealing with bilingualism here, except as education in the prestige language would lead to bilingualism, the concept of the dominance of the mother tongue is a factor in favor of using the vernacular. There is certainly strong emotional attachment to the mother tongue even after a second language is learned.

The insistence on a prestige language for education makes speakers of the vernacular feel that in some way their language is inferior and, hence, that they themselves are inferior. It is a psychological boost to a people to have their language in writing and used as a vehicle of communication in written form. "The effect of substituting a language would mean loss of pride, of selfconfidence, in the people whose language and tradition are treated as inferior" (Malherbe 1937:88).

There are also the psychological problems which arise between the generations if the children begin learning in a foreign language. "The children who learn the new language are ashamed of their parents, become disrespectful, and are ashamed to introduce their new friends to their people" (Malherbe 1937:91).

The psychological effects are even more pronounced when some of the students in the class know the prestige language and some do not—a situation which has occurred frequently in the United States. Scotford (1953:40-41) gives some very forceful illustrations of Mexican children in American schools. The following is one such case:

To the American child the first grade teacher is a mother substitute to whom he can turn with some assurance of

being understood. With the Spanish-speaking child this usually does not work. The teacher may not understand his language. She is alien to him, he does not trust her. Oftentimes a most unfortunate attitude toward the school is developed.... He does not feel at home... therefore he resists that which is offered.

... The work of the school may be both difficult and uninteresting. The language must be learned, as well as the usual lessons. Almost inevitably little Benito and his sister Carmencita are retarded. They may be kept in first grade for two or three years, becoming increasingly bored....

What a difference it would make psychologically if such children were taught to read in their own language first, a relatively easy matter in Spanish, and had a teacher who could explain things to them in Spanish. The learning of English as a second language could then become a joy and not a frustration.

Concerning these psychological factors LePage (1964:22) says that "Apart from innate intelligence the most important factor in determining how quickly a child learns is the attitude of all concerned—parents, teacher and child—towards the medium of instruction and the subject-matter."

Nida (1949:19) says that,

it is impossible to overemphasize the psychological importance of the first step in learning to read. Those of us who are constantly surrounded by pictures and signs from our earliest childhood do not appreciate the problem of the illiterate native who has no comprehension of the significance of a symbolization such as letters imply.... Anyone who has had experience in teaching natives to read will recognize that the grasping of this essential value of symbolization is infinitely more easily taught if the symbolism reflects his own language rather than one which is unfamiliar, or perhaps only partially familiar to him.

We can only imagine how different the situation of the North American Indian would be today if the United States had used a policy of education first in the mother tongue and later in

English. "Margaret Mead has instanced the example of American Indians, whose capacity for dealing with the English language, particularly the written language, was well below their general intelligence. She attributes this to the fact that they had not written their own language" (UNESCO 1953a:41). From a strictly psychological point of view, the use of the vernacular is the choice in primary education.

### *Educational reasons*

Closely tied to and overlapping the psychological reasons are the educational ones. Children have a freedom of expression and a participation in school activities when their mother tongue is used that is not possible when instruction is in a foreign tongue. They are able to associate their school work with their own ideas and interests, and it is much easier for them to keep their attention on the work in the classroom. If the teachers and students speak the same language, it is much easier for a teacher to be sure that the children understand and that they are actually learning.

A significant reason for using the vernacular centers around the very nature of the educational process, i.e., the nature of learning to read. Gray (1948:35-38) sets up four major stages of reading: perceiving or recognizing words, grasping or comprehending meanings, reacting to the ideas acquired, and integrating what has been read. The carrying out of such an ideal reading program could only be done in a language well known by the student.

In beginning reading the process is association of written symbols with oral symbols. If children are familiar with the spoken form, then reading becomes a process of learning the symbols for the spoken forms which are meaningful to them. If reading is taught in a foreign language, children are no longer making this simple association. Since the spoken form has no meaning for them, they must also try to attach meaning to both the written and the spoken form. Otherwise they merely become parrots, associating the oral form with the written form but with no meaning content for either form. Learning to read



in a foreign language may become nonsense to children because the spoken form related to the symbols has no meaning.

Learning to read and learning a language are two different educational processes. Teaching reading in a foreign language is confusing these two processes, and the unfortunate part is that often the teacher does not realize that this confusion exists. As O'Kelly (1961:24) states from her experience in Cameroun, "Considerable experience is required to teach literacy successfully in a foreign language."

Reading is not the only field in which the use of a language other than the vernacular leads to confusion for the student. In arithmetic it is very difficult to teach the concepts of numerical process when the students do not have a grasp of the meanings behind the words being used. By using the vernacular, the concepts can be easily understood, and the student grasps arithmetic at a normal rate, rather than being frustrated by having language learning mixed in with arithmetic learning.

From the point of view of educational processes, the use of the vernacular in the learning process is, in most situations, superior to the use of a foreign language.

### *Linguistic reasons*

As pointed out above, linguistic reasons for the use of the prestige language have to do primarily with multilingualism and with the lack of scientific and technical vocabulary in the vernacular language. From the point of view of the vernacular, the linguistic reasons for its use are of quite a different nature, being concerned primarily with orthographies, linguistic interference between the two phonetic systems, and the influence of this interference on the ease or difficulty of learning to read.

In reference to general language learning, Weinreich (1953: 18-19) classifies "phonic interference" into four types: (1) underdifferentiation of phonemes, (2) overdifferentiation of phonemes, (3) reinterpretation of distinctions, and (4) phone substitution. In further discussion of these, Piroch (1955b:81), reviewing Weinreich, says:

Under-differentiation of phonemes means to the teacher that the learner of the new language uses his native one phoneme where the foreign language has more than one.... Over-differentiation of phonemes means that the learner uses two or more of his native phonemes where the foreign language has only one.... Phone substitution means that the learner substitutes his native phoneme for a foreign language phoneme whose phonetic realization is more or less similar. Reinterpretation of distinctions does not add anything to the other concepts, which in my view cover it.

The discussion cited above deals with language learning in general, but is very basic to seeing the problems that arise in teaching reading in a foreign language. All of these types of interference will cause confusion for the child, even when the language being used is written in a near-phonemic alphabet. Weinreich (1953:1) also states, "The greater the difference between the systems, i.e., the more numerous the mutually exclusive forms and patterns in each, the greater the learning problem and the potential area of interference."

If children are taught first in the mother tongue, with an alphabet that is more or less equivalent to their phonological system, they will learn to expect a symbol to correspond to a significant difference in pronunciation. Thus, they will have learned easily a basic tool of reading and writing. Once the child has acquired this tool, then "... when he finds new symbols in the major language, he expects to learn new pronunciations for them. Learning the pronunciation contrasts is not easy, since it involves learning a new phonemic system, but at least the learner is not hindered by the bad habit of ignoring distinctions" (Gudschinsky 1959:68).

Since it is the phonological system which is concerned most directly with the reading process, it is of greatest significance in the question of which language to use in primary education. However, the other structures of the two languages also need to be considered as well. Reading is more than correlating sounds to symbols; it includes comprehension and expression of ideas. Reading in a foreign language leads to an idea of

reading as a purely mechanical act without thought or comprehension. By learning in the vernacular first, children learn that reading has meaning and that ideas are involved. When they begin reading a second language, they will then be looking for the meaning and trying to comprehend what they read.

Another linguistic problem is dialects and how far to go in setting up vernacular education in each dialect. Gudschinsky (1959:70) suggests that,

In languages without a written tradition, dialect difference may be a special problem in the preparation of primers and reading material. If the dialects are very divergent, it is probably better to make separate sets of primers for the beginners even though the same advanced literature is to be used in both dialects. This avoids initial confusion which may discourage the beginning pupil or delay his learning.

In the matter of orthography, the alphabet for the native language should be as simple as possible to make initial learning easy. Once the process of reading has been learned, more complicated orthographies are not as formidable as they would be in the beginning stages of learning. If the orthography of the vernacular is patterned after that of the prestige language, it will be a help in learning that language later.

#### *Socioeconomic reasons*

In most cases the prestige language will have the greatest economic and social advantage for the students. The argument for the vernacular is not that it will bring social or economic advantage, but rather, that it is the best means of ensuring a satisfactory adjustment; that is, it is a bridge to the prestige language. There is a generation gap if there is too rapid an acculturation process. This can often be alleviated by use of the vernacular preceding the prestige language in education, thus avoiding the forcing of rapid acculturation.

In an era of rapid technological and social change, there are many problems which arise as the sanctions of the past lose

their authority and as the system of values which has stabilized the society is questioned by its members. If, along with this change, a drastic language change is also demanded, the speed may be so extreme that it brings about a chaotic state in the society and serious emotional disturbances in individuals. Means must then be found to avoid forcing the process. (For a discussion of the inevitability of change, see chapter 22.)

In studying what he calls "incipient bilingualism" among the Huave Indians of Mexico in their initial acceptance of Spanish-Mexican culture, Diebold (1961:100) says that there are two principal sociological results that can follow from language contact in a given speech community. "First, there may be indefinitely prolonged bilingualism, such that both languages continue to be learned, although perhaps in determinably different contexts and functions. Alternatively, one of the two languages may fall into disuse, such that fewer and fewer and finally no new speakers learn it." A use of the vernacular in education would tend to cause the first situation to exist longer and not to precipitate the second. This slowing down of the acculturation would lessen the stress on the society and make for a smoother adjustment.

### *Political reasons*

One of the primary reasons given for the use of the prestige language was political. This seems, however, to be contrary to actual experience. The UNESCO (1953a:29) report pointed this out in saying that, "The interests of a nation are better served by the maximum effectiveness of its schools rather than by premature use of a medium not easily understood and perhaps limited in its use to the confines of the school."

Certainly, if the real desire of the state is the integration of vernacular-speaking people into the society and their learning of the national language, the use of the vernacular is the most effective means of doing so. It may seem contradictory to say that the use of the vernacular speeds up the learning of the prestige language while at the same time saying that it will avoid a precipitous acculturation process. However, the use of

the vernacular, while it does facilitate the learning of the national language, also tends to prevent serious acculturation problems by keeping both languages in use over a longer period of time, thus giving a smoother adjustment to the overall change process.

### *Financial reasons*

In the discussion above, financial problems were given as a major reason for using the prestige language. However, money spent in education in the prestige language may fail to accomplish its purpose in that monolingual vernacular speakers are those who most often drop out of school without having actually learned to read. The investment, then, does not result in literacy. In a vernacular-oriented program, the same money brings better results in terms of literacy. There are fewer dropouts and thus more positive results. Even though the initial cost for vernacular programs may be more, in terms of final results, the total investment brings greater profit. Kitchen (1931:18), in his evaluation of the problems in Bengal, stated that because the Santal children got discouraged with Bengali, the number of dropouts resulted in a waste of money as well as effort.

The financial problem becomes more acute in countries where there are many small groups and where the problem of preparing primer material in the various languages is encountered. However, countries like Peru, which have actually done this, have found their money well spent in terms of numbers of literate people. It is not a waste to put money into vernacular education programs.

The most extensive program of this kind was that of the USSR. In their intensive education program, which began in 1918, it was a stated part of the program that "where the prevailing language was not Russian, the pupils were to be taught in their native tongue" (Mazour 1951:384). In their literacy campaigns, they also used teachers from the local populations and trained them. Literature was published in the vernaculars. As Nida (1961:33) notes,

few people have realized as the Russians have, the importance of the indigenous languages. The use of the many local languages within Russia during the last ten years of intensive literacy campaigns has revealed amazing literacy gains. In order to accomplish a record of change from a pre-1918 figure of some 33 percent literacy to a present 93 percent literacy, the use of the more than eighty indigenous languages of Russia has been an important factor.

Such an educational program was certainly a very expensive undertaking. But the final results in literacy and in learning the national language were accomplished in a relatively short time.

### *VERNACULAR LANGUAGES VERSUS SPANISH IN THE PERUVIAN JUNGLE SCHOOLS*

In the early 1950s, as the Peruvian government considered its desire to bring literacy to the many language groups living in the large jungle area of the country, it had to consider the conflicting arguments presented here to decide if education should be conducted in Spanish or in the vernacular languages of the area or in both.

In 1952 the Peruvian government, in collaboration with SIL, began plans for an experimental bilingual school program for the jungle Indians. The strength of this program, which got under way in January 1953, has been in the fact that it did not choose between the vernacular and the prestige language, but rather set up a program in which each was used for specific roles. In this way the arguments on both sides could be synthesized to the advantage of both the vernacular speakers themselves and the nation as a whole. The details of this program are described in the chapters that follow. Before turning to these details, let us look at the way in which the advantages of using the vernacular and the advantage of using Spanish were brought together in the program. This will be discussed again from the point of view of each of the six factors previously outlined.

*Psychological factors*

The bilingual education program was set up in such a way that the vernacular was the primary language used in the first few years of school with a gradual move into Spanish during the course of the total primary education program. This meant that the students received the security of learning the Spanish language and belonging to the educated class without having to go through severe emotional adjustments when they came to school for the first time. They felt at home because the teacher spoke their vernacular language and was probably their relative. They were able to respond and to fit their new experiences into their own environment.

The generation problem was not acute because the students could share at home what they were learning in school. They could read to their parents and be understood. Parents were proud of their children when they learned to read. Many adults also attended these schools, and it was not uncommon in the early years to have a father and son or daughter in the same class.

The learning of Spanish was not an experience filled with fear, but rather just one of the many things the child was doing in school. In a relaxed situation, in which the teacher spoke the language of the child, the second language, Spanish, was learned without trauma. Learning Spanish in an emotionally favorable situation resulted in a positive attitude toward the national language, which was very important for students who later desired to continue with their education in Spanish.

*Educational factors*

The need for materials for the schools was taken care of by the preparation of a limited amount of material in the vernacular languages. As soon as the students reached a level of competence in Spanish sufficient to make the transfer, the regular Peruvian school books were used. The lack of technical and scientific terminology was not a problem because by the time the students had reached the level where they needed it,

they were using Spanish and the teacher could explain new words to them in the vernacular.

The educational processes were not mixed; rather the child learned one thing at a time. The complications of teaching reading and a foreign language at the same time were eliminated. Students first learned to read and then to write in the vernacular. Later they applied this knowledge of reading to the new language, Spanish. But before they did so, they had been learning this new language orally. When they had sufficient vocabulary and could use the basic sentence structures of Spanish, they began to read and write in their new language. In arithmetic and social studies, they learned the concepts first, and then, when they understood them in the vernacular, they learned the Spanish terminology with which to talk about them. Through the bilingual approach, therefore, language learning and learning to read and write were kept separate.

### *Linguistic factor*

The problems of multilingualism with which Peru had been confronted ever since becoming a nation were finally being overcome in the jungle. By using the vernaculars, the people in the various language groups were learning Spanish faster. Through the teacher-training course in which speakers of the various languages were brought together, there was an exchange of ideas and a unity of purpose that could never have come about if the groups had not been in contact with one another. On the other hand, the interaction between members of different cultures led to a respect for linguistic and cultural differences and a pride in one's own language and culture.

The problems of linguistic interference were minimized with the bilingual approach. By learning to read first in the vernacular, a much better adjustment was made to speaking and reading Spanish. This is illustrated by the contrast between the Aguaruna who first learned to read in Spanish monolingual schools and those who learned to read in bilingual schools. I personally know a number of Aguaruna men who went to



Spanish schools and learned to read and write in Spanish without first learning in Aguaruna. Even now, after years of practice, they cannot write, nor do they pronounce in their reading the distinctions between the Spanish *i* and *e* and the Spanish *o* and *u*. They have never learned to keep *m* and *b*, nor *n* and *d*, separate in Spanish, and they continually confuse *l* and *r*. Since each of these pairs is paralleled by one phoneme in Aguaruna, the Spanish distinction is not in their native phonological system. In reading Spanish, they pronounce both phonemes the same, and in writing, they use one or the other and often choose the wrong one.

Quite in contrast to this, the students in the bilingual schools, who learned to read and write first in Aguaruna and then later made the transfer to Spanish, read with a clear distinction between these Spanish sound pairs and have much less trouble in writing Spanish. Through their reading in the vernacular they have learned the principle of correlation of sound and symbol, and they have used this tool to focus on the necessity of hearing and reproducing the distinctions made in Spanish for each of these pairs.

Again using the Aguaruna for illustration, I have noticed that those who learned to read in Spanish first read mechanically and often stop at the end of the line in the middle of a thought, using pauses and intonation patterns which indicate that they have no concept of reading as a means to communicate ideas. Those who have learned in the vernacular and who have become accustomed to understand what they read carry this tool over into the second language as well, and try to group meaningful units, and stop at periods rather than ends of lines.

### *Socioeconomic factors*

One of the socioeconomic reasons given for using the prestige language rather than the vernacular in primary education was economic advantage in obtaining jobs. The initial entrance into the Spanish language through the idiom in no way hinders attaining this ultimate goal. The student gains this tool, but the

use of the vernacular first permits a slower and better adjustment into the Hispanic culture by those choosing to move into the second culture.

With education comes a new desire for economic equity. Knowledge of the real price of things made the jungle Indians very unhappy with the traders in the area who had overcharged and underpaid them in the past (see chapter 5). Naturally enough, they desired to be free of this injustice. Money came into the economy, and through the teachers, cooperatives were organized in some groups, making it possible for the Indians to run some of the unfair traders out of the tribal area. The Indians also became interested in planting cash crops such as rubber, cacao, and coffee, which were introduced by the teachers, who received instruction in agriculture as part of their training course. Students finishing the bilingual schools went on to study agriculture, commerce, mechanics, etc. Promising young men, who a few years ago would have left the tribal group, now stay in the tribe and become a part of the development which they see taking place. Some who had left have returned as they saw the new day of opportunity.

The schools have without doubt been an instrument of social and economic reform and of effective interchange with the national culture, with what, hopefully, has been a minimum of shock and frustration. This would have been impossible if only the prestige language had been used.

### *Financial factors*

It is a fact that the Peruvian government has been putting a considerable amount of money into the teacher-training course, the preparation of materials in the vernacular languages, and in salaries for the bilingual teachers. But the government has received more for its money than it could ever have received with monolingual Spanish schools in the jungle. After a few years of bilingual education, more had been accomplished toward the integration of the jungle ethnic groups into the Peruvian system than had been accomplished in decades. The government continues to appropriate funds for bilingual

education, indicating that it is not disappointed in the returns on its investment.

*Political factors*

The impact of the bilingual school program on the unity of the country has also been evident. The Indians gather from the various tribal groups for their training courses and interact with one another, study together, observe one another's customs and languages, and in many cases become close friends, all within an atmosphere of patriotism. As a result of this experience, the tribes of the jungle have come to feel, for the first time, that they are a part of a larger unit, the country of Peru. Through this interaction, they have also gained a tribal consciousness which is very healthy since it is fitted into a national setting.

The schools in the tribe, with their emphasis on patriotism, the use of the flag, singing of the national anthem, and the keeping of national holidays with instruction from the teacher as to their significance, have fostered a loyalty to Peru on the part of the jungle Indians. The teachers have received their official documents and thus are recognized as full citizens of the country.

Dr. Efraín Morote Best (1961:307), eminent Peruvian folklorist and educator, made the following comments after the first few years of bilingual education:

It was, evidently, a revolutionary step from the educational and social point of view. An enormous barrier of inducement (to learn Spanish) is overcome and the native is given an opportunity, for the first time, to feel his worth as a human being and the value of the resources of his own culture.... The teachers, members of the societies of the jungle, use their own languages as the initial instrument of teaching, in order to teach the students Spanish, the language of the country, within a reasonable length of time.

As a result of the reports on the success of the program in

Peru, a recommendation was made by the Third Inter-American Indian Congress in La Paz, Bolivia, which translated into English reads: "To recommend to the Governments of the countries of America which have populations of indigenous jungle peoples, that they consider the experience of Peru concerning teaching in the vernacular language and with native teachers, in order that they may contemplate the possibility of applying this system" (Morote 1957:13).

In spite of the fact that governments have tried to use education in the prestige language as a way of forcing political unity, the Peruvian experiment has shown that bilingual education leads to faster and more stable results.

### CONCLUSIONS

There are basically three alternatives that can be chosen by bilingual societies regarding language for educational purposes in the primary grades. They are (1) the use of the prestige language at all levels, (2) the use of the vernacular at all levels, and (3) the use of the vernacular in the beginning stages of learning, proceeding gradually and systematically to an acquisition of the prestige language.

Kitchen (1931:16), in his discussion of the problem in Bengal, quotes a Dr. West as having said, "the educationist has the choice of the language of the pupils, or the language of the knowledge to be imparted (the prestige language); and whichever he chooses, in leaving the other, he is bound to be wrong." Dr. West is quite right, but he does not suggest the third alternative, the use of both.

We believe that the best solution to the vernacular-versus-prestige-language problem is the third choice, the use of the vernacular in the first years of school to pave the way for the learning of the prestige language to be used in advanced education. In areas faced with the dual language problem, primary schools should be bilingual schools if they are to satisfy the needs of the individual student, the desires of the country for educational advance, and the healthy social integration of

minority groups, while encouraging maintenance of the ethnic identity of each.

In bilingual primary education the vernacular should be used (1) to initiate the child into school life; (2) to teach the processes of reading, writing, and arithmetic; (3) as a tool for oral learning of the prestige language; (4) as a diglot in advanced materials in arithmetic and social studies so that the student can understand the concepts being taught in the prestige language; (5) by the teacher to make explanations of material being taught in the prestige language for the advanced classes which are using material in that language; and (6) for the writing of tribal histories, legends, poetry, ballads, and other vernacular literature that reflects the distinct tribal identity.

The prestige language should be used (1) as a second language which is introduced orally, (2) for reading and writing after the process has been learned in the vernacular, (3) as another system for talking about material learned in arithmetic and social studies, and (4) as a second language to be learned well through pedagogical materials containing explanations in the vernacular. The prestige language should thus be learned well enough so that the student is able to continue his advanced education in this medium.

By using both languages, each with its specific roles, the total process of primary education becomes meaningful to the individual students and to the Indian communities, and at the same time helps governments solve their multilingual problems.

During the twenty-five years in which the Peruvian experiment with bilingual education has been going on, there has been a gradual change in the attitude of many countries towards the use of the vernacular in primary education. A desire to maintain indigenous languages and cultures has made education in the vernacular more acceptable. Monolingual prestige-language education has been seen to destroy the native culture and language, whereas the use of the vernacular in primary education, particularly in a bilingual school program, has been seen to help maintain the vernacular and many aspects of the indigenous culture, and at the same time, bridge the gulf between the national and the indigenous societies.

Being convinced of the effectiveness of the bilingual schools of the jungle, Peru in 1972 declared itself a multilingual country, and an official national bilingual education policy was drawn up. On February 8, 1973, a Supreme Decree authorized bilingual education among the vernacular-speaking sectors of the population and also advocated conservation and promotion of the vernacular cultures and languages (see Appendix B).

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*Hesse, 1964*

Rough board—supported by poles—serves as desks and benches under a thatched roof in a room called *Warung* classroom (see chapter 2).



*Smithsonian, 1977*

Classroom for practice writing at the blackboard under the supervision of the teacher (see chapter 2). (see Flore—see chapter 2)

2

**OVERVIEW OF THE PROGRAM OF BILINGUAL  
EDUCATION IN THE PERUVIAN JUNGLE**

**Mildred L. Larson,<sup>1</sup> Olive A. Shell, and  
Mary Ruth Wise**

One of Peru's cultural riches is the variety of languages spoken within its borders, especially in the jungle and mountain areas. This very variety, however, presents great problems for projects related to literacy and Spanish learning. In order to handle the problem in the jungle, Peru has developed a program of bilingual education based on a philosophy which recognizes the potential of jungle Indians to participate in the life of the nation and to make a valuable contribution to its progress without losing their rich linguistic and cultural heritage.

For centuries, the numerous language groups of the Peruvian jungle were isolated from the mainstream of the nation's development by geographic as well as linguistic and cultural barriers. During the past twenty-five years, the picture has gradually changed. Through the bilingual school system thousands have become literate in both their native language and in Spanish, and have learned of the extent of their native land and of the existence and functioning of its government. They have learned of their own privileges and obligations with respect to that government, and they have become more aware of their own identity as ethnic groups and have developed a pride in their language and customs.

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<sup>1</sup> This article was compiled by Larson chiefly from the material found in Wise (1969) and in Shell (1970, 1971) (see Bibliography).

The bilingual education program was created by the Peruvian government in November 1952 (see Appendix A). Each succeeding government has endorsed and promoted the program, so that from a small beginning with eleven bilingual teachers in eleven communities, in six language groups, teaching approximately 270 pupils in the school year of 1953, the number in 1977 had grown to 320 teachers in 210 communities in 24 language groups (see map on p. xii), teaching approximately 12,000 pupils.<sup>2</sup>

The people the program reaches live in the broad expanse of rain forests in the eastern Andean foothills and the lowland jungle. From the Ecuadorian and Colombian borders on the north to Bolivia on the south, and from the Andes on the west to the Brazilian border on the east, they are found in small villages and isolated homes nestled in the tropical growth along the streams and rivers. They speak some sixty languages and dialects.<sup>3</sup> To reach these groups, so widely scattered geographically and with such diverse languages, has required a program unique in its approach and broad in its scope.

The basic principles of the program are: (1) the teachers are Indians who speak the native language of their students; (2) the students are first taught in their native language; and (3) the students then learn the national language in order to interact with fellow countrymen from other groups and to play an active, intelligent role in the affairs of their country.

The bilingual education program was begun because of the problems involved in establishing Spanish schools among the tribal groups in the jungle. One of the specific problems which

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2 There has, of course, been some changeover of personnel and school locations. During the twenty-five year period, a total of twenty-eight language groups have been served by bilingual schools.

3 For a detailed enumeration of the ethnic groups of the Peruvian Amazonia, see Ribeiro and Wise (1978). Of the sixty-three groups identified as still existing, a bilingual education program would be feasible in about forty. Some groups, such as the Resigaró, are so few in number that they have integrated with other groups, although they still retain their own language. Others, such as the Cocama, have become so completely integrated into the surrounding mestizo culture that the children and young people do not speak the vernacular.

results when a Spanish school is established is that the teacher cannot communicate with the students who may not know a word of Spanish when they enter school. For example, the Amuesha group is located close enough to the outside world that Spanish-speaking teachers were assigned in three or four cases to teach in one-room schools—usually with both Amuesha and Spanish speakers enrolled. The Amuesha children entered knowing little or no Spanish and sometimes spent years in school before finishing first grade because they first had to try to understand what the teacher was saying. As a result of the communication problem the situation seemed so hopeless that the Amuesha children in one such school were sent out to work the teacher's garden most of the day, while the Spanish-speaking children had classes.

In addition, isolation and lack of conveniences are deterrents to recruiting teachers. There are many tribal locations where the adjustment problems for Spanish-speaking teachers would be severe. Not only might teachers from outside the language group be looked upon with suspicion by the villagers, but isolation in a jungle setting might subject teachers to severe culture shock unless they were specially trained and highly motivated for the task.

Teaching reading for comprehension is also a problem in a Spanish school for tribal groups. While monolingual Indian children are learning a phrase here and there of Spanish, they are also struggling to learn Spanish syllables by rote, sounding out the words. They may learn to read words by sounding out the syllables, but without the slightest notion of the content of what they have read.

On the other hand, when students are taught first to read and write in their mother tongue, they read from the first about things meaningful to them in their everyday life—words, simple phrases, and sentences, for example, which they use while watching the baby for their mother when she goes to the field to dig manioc roots or to the river to wash clothes. Consequently, the teacher is able to work toward reading for comprehension from the very first lessons; thus the concept of reading is established.

The bilingual education program was established in order to meet these practical problems: communication between teacher and students, finding teachers able to fit in with the local culture, and effecting a literacy program in which a student would learn to read with comprehension both for pleasure and for information.

### *PREREQUISITES*

For such a program there are three prerequisites: (1) the spoken languages of the Indians must become written languages as well, (2) primers and textbooks must be prepared in those languages, and (3) Indians from each language group must be trained as teachers. These prospective teachers must have certain natural ability and a knowledge of both their native language and Spanish.

In order to meet the first two prerequisites, the government of Peru asked for the assistance of the Summer Institute of Linguistics (henceforth abbreviated to SIL). SIL's field linguists were to make phonological analyses of the languages and to formulate suitable alphabets. In addition, they were asked to prepare school materials in the native languages to be used in the village schools. This linguistic and educational help was necessary because each language has its own structure and the methods used in the reading material needed to vary to fit the language (see Part IV of this volume).

The third prerequisite presented some problems: (1) obtaining candidates with natural ability and with a knowledge of both their native language and Spanish; (2) making them literate and teaching them basic concepts of arithmetic, social studies, etc.; and (3) training them to be teachers.

In communities where there had been little or no contact with Spanish speakers, the Spanish language was unknown and thus could not be learned adequately in the home community. In these cases, the field linguists taught the first teacher candidates until they became literate in their own language. Then those same skills could be applied easily to the reading and writing of Spanish. Subsequently, the candidates learned

Spanish while attending elementary school courses taught in Spanish by Peruvian professors at the Yarinacocha center. (In a few language groups located along the main rivers, some candidates were found who were already literate in Spanish, having attended elementary schools where the teaching was in Spanish.)

After bilingual schools had been functioning in the communities for several years, the schools themselves produced new teacher candidates able to take positions in their own or other communities of the same language group. A large percentage of the teachers now in the system are "second generation" bilingual teachers, having been taught by bilingual teachers. In groups where linguistic investigation was begun more recently, the laborious process previously outlined for preparing candidates is still necessary.

### **FORMAL TRAINING**

The formal training by which the candidates become teachers is given in a course set up and staffed by the Ministry of Education (details are given in chapter 6). It is held during the major part of the annual school vacation, January through March, at the Yarinacocha center, which is quite centrally located in relation to the language areas. Candidates entering for the first time, and bilingual teachers returning for further training, come together from many areas and language groups. Returning teachers, who have been receiving a salary from the government, pay for their own transportation. For some, this trip involves hours of flying time; for others, days by canoe or raft; and for a few, road transportation. The teachers also come prepared to pay for their food, books, medicine, and other expenses. Candidates, who haven't received a salary yet, are helped in their expenses, sometimes by the government, sometimes by interested friends.

The accommodations in Yarinacocha have gradually grown since 1953 from one thatch-roofed, floorless classroom and a few dwelling houses in a jungle clearing to a campus of class-

rooms, offices, dining room, dormitories, and housing units sufficient to accommodate 150 or more people.

The director and professors for the training course have been appointed and paid by the Ministry of Education. The staff has often been assisted and augmented by the field linguists, who have also assisted in the supervision of evening study halls in order to clarify any lesson with which students had difficulty because they did not understand the Spanish spoken in the classroom. During the day, when invited to do so, linguists continue to teach pedagogy courses related specifically to macular materials.

There are two areas of emphasis in the training program: (1) raising the academic level of the candidates and returning bilingual teachers and (2) providing training in pedagogy. (These matters are discussed in chapter 6.) In general, courses in Spanish as a second language are geared to the needs of the students.

In addition to academic training, all students have been given training in health principles and the diagnosis and treatment of simple and common ailments. When the teachers receive sufficient training, they are permitted and encouraged to take back some basic medicines to administer as needed in their communities. The health classes are taught by a doctor or nurse from the SIL clinic in Yarinacocha.

### THE JUNGLE SCHOOLS

After the teacher-training course, both the newly appointed and experienced teachers return to their jungle villages, taking with them a year's supply of books. Books have frequently been paid for by the teachers themselves at prices subsidized by the government, although candidates have often received books for their first year of teaching either free or at half price. At other times, textbooks have been provided free, but notebooks and other supplies have been purchased by the teachers.

Returning teachers often carried among their supplies simple medicines, a football, a shotgun and cartridges, or perhaps a sewing machine; and, for those involved in economic develop-

ment projects, a calf or two, for which pasture had already been prepared by the teacher and the community.

Before the work of the new school year begins, the building has to be made ready. The schools are constructed from local materials: palm-leaf roofs, palm-bark floors (if there is a floor), and bamboo or palm-bark walls on which blackboards and charts can be placed. A few schools have aluminum or zinc roofs, and the furniture is usually made locally. Where sawed boards are not available, palm bark, the sides of old canoes, or boards hacked by axe and machete from logs make satisfactory table and bench tops. Blackboards are made from masonite with a coat or two of blackboard paint. The size and number partly depends on the means of transportation, since the masonite has to be brought in from the outside.

Once the school is set up, the teacher begins classes. The new pupils learn to regulate their activities by the clock and the teacher's whistle. They learn that the queer black marks on the pages of the books represent familiar words, and so they begin to read and solve arithmetic problems.

From these modest beginnings some fine schools have evolved which have produced well-trained candidates for teacher training or other courses who are able in turn to help their communities.

### *SUPERVISION*

The best of workmen with the best intentions require direction and supervision. In the early years of the bilingual school program, the field linguists were asked by the government to be responsible for the local supervision of the village schools. In 1956 a Peruvian educator, who had served as director of the teacher training course, was appointed Coordinator of Bilingual Education in the jungle, and served for two years. He was, however, not able to visit all the teachers in their communities, and the linguists continued to help him in many areas. Over the years, various Peruvian educators have held the same post and have contributed much to the development of the schools.



These men have continually requested the help of the linguists living in the tribal areas.

In the larger language groups, the job soon became too big for one coordinator and the linguists to handle. The answer to the problem of supervision seemed to lie in the Indians themselves. Through the years, some very capable teachers had developed. Several full-time supervisors and some part-time supervisors were appointed from among them to work with teachers of their individual language groups. By 1970 these Indian supervisors were helping to raise the level of efficiency of the schools substantially. They reported to the Coordinator, who could in this way keep in touch with the outlying communities (for more detail on supervision, see chapter 8).

In more recent years, the Ministry of Education decentralized the national school system, and several educational zones were established with a number of *núcleos* (districts) in each. The bilingual schools were then supervised by the zone and *núcleo* offices, rather than by the Coordinator of Bilingual Education. The program being discussed in this book is that of bilingual education as it was when centralized; however, changes effected by the decentralization process will be noted when relevant to the discussion.

## RESULTS

Because of these bilingual schools, thousands of jungle Indians have become literate. The schools have given basic education to hundreds of children and to scores of youths who subsequently have attended the teacher-training courses and become teachers. Others have attended various occupational courses to learn agriculture, carpentry, mechanics, elementary commerce, and home economic skills, and a significant number have become involved in health promotion and the treatment of simple illnesses. Most of these are in turn serving their communities.

Perhaps one of the most significant results is the improved morale of the minority groups, who have realized that they are a part of the population in whom their government is

interested. They are not forgotten but can take their place as recognized citizens of their country. The realization that their language and culture are accepted and respected by the government, and that their language is an accepted vehicle for written communication, has definitely improved the self-image of jungle Indians.

The unique and progressive effort of the Peruvian government to reach out to the once-neglected jungle Indians and bring them into their rightful place as citizens participating in their country's welfare is gradually bearing fruit and reaching to the most isolated areas of the country.

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## MULTILINGUALISM AND PERU<sup>1</sup>

Alberto Escobar

News from abroad often calls our attention to disturbing situations—student demonstrations in Belgium because of the different languages used in the country and problems concerning the use of, and access to, university libraries; political ferment in Quebec and the overthrow of norms established years before to determine the relations between English and French speakers in Canada; debates throughout contemporary Spain concerning the so-called regional languages (Catalan, Basque, Gallego-Portuguese) and Spanish (to mention only some cases which have attracted our interest in recent months from different parts of the world). In each of these situations, we suddenly realize that the existence of more than one language brings into question—in various parts of the globe—generally accepted and basically similar opinions concerning language uniformity.

For a long time our thinking has fallen into a pattern where we assume that the normal, customary linguistic situation is *monolingualism*. At the same time, we have supposed that one's own language is always the most adequate, and we justify this opinion on the basis of a variety of facts which generally can be explained in the light of history and the evolution of societies. In fact, monolingualism appears so natural that it is very easy for us to imagine a certain

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<sup>1</sup> Reprinted by permission of the author from *COPE* 8:19 (1977). *COPE* is a publication of *Petróleos del Perú*, Lima.

correspondence between countries and languages: Great Britain is almost synonymous with English, as is the United States; for Spain we would designate Castilian or Spanish; for Italy, Italian; for France, French; for the USSR, Russian; and we even suppose that in China, Chinese would, of course, be spoken as only one language. This picture, so clearly and symmetrically drawn is nevertheless inaccurate. In every one of the countries just mentioned, there are groups that speak languages other than the one which is best known and which we conventionally consider the language of the country. In some of these countries, such as the USSR or China, it is not a matter of an alternative between two or three languages but rather among tens or hundreds of them.

### THE MOTHER TONGUE

Any one of the above examples would be sufficient to prove that political boundaries do not necessarily coincide with linguistic boundaries. Also, whatever the context might be—human, geographic, or cultural—all speakers assume that their *mother tongue*, their first language, is the most natural one. Additionally they also believe that the accent, or intonation, they use is part and parcel of the language. So, when one examines languages which are spoken within a large area or by a great number of people, even when it is the same language (e.g., the Spanish spoken in different countries of Hispanic America), one finds that each speaker is convinced that (1) he does not have an accent and (2) someone whose speech sounds strange and unusual to him does have an accent. The truth is, of course, that we all have an accent but it is something we do not hear in our own speech but do hear in that of our neighbor who speaks a different variety of our common language.

The question of language, then, is not as simple as one might suppose. Actually, with the obvious exception of the disadvantaged, every human being is capable of speech. Each has the innate ability to speak at least one language, and, as experience proves, countless numbers of people speak more than one. Furthermore, it is interesting to note that no one

learns a language in absolute isolation since language is acquired in the family group. It is not strange, then, that we use such terms as *mother tongue* or *first language* since they refer to the language acquired in childhood. This type of cultural phenomenon is never the result of one, two or three persons. Rather, it is the product of an accumulation of experiences over a long period of time and over many generations. Like all of culture, it is the result of the activity of all who participate in it.

### **MULTILINGUALISM**

For a long time, the term *bilingualism* was used to refer only to individuals; that is, a *bilingual* person was one who mastered one language (the mother tongue) and later learned another language (the *second language*). This way of thinking emphasizes the contrast between the first language, or mother tongue, which children acquire in the natural process of socialization as a member of the cultural group into which they are born and raised, and the second languages which conceivably they might learn in the future. Unlike the mother tongue, mastery of these other languages is often incomplete, and in teaching them, tests and standards are established in order to determine the degree to which speakers control each of the languages they use.

As a greater awareness has developed concerning real-life conditions of whole populations and of specific groups of people, the emphasis has turned from the study of *individual bilingualism* to the study of what might be termed *collective bilingualism*; that is, to the study of societies within which various languages are used. In these cases, we prefer to use the term *multilingualism* and emphasize that it refers to groups in which, for example, one part of the population masters language A, another masters language B, and still another segment is able to express itself both in language A and in language B. In a situation of this type, it is obvious that only the third group is bilingual, although the individual degree of mastery of both languages might differ within the group. What is distinctive about such a situation is that the different



languages and their speakers coexist even though one of the languages often becomes the *common language*, i.e., the one that permits communication, or claims to be the means of communication, for all the members of the community.

### COMMON LANGUAGE AND SOCIETY

One of the typical debates on this subject stems from differing viewpoints based on studies undertaken with a variety of theoretical premises. Some feel that the importance of the common language justifies a linguistic plan that should be carried out even though it may prohibit or stigmatize the other languages prevalent in the area. (These languages may be spoken by fewer people than the general language or they may be spoken by more people, but are limited to certain areas or social classes because of their lack of prestige, their lack of an orthography, and their lack of a literary tradition, or because they are used by underprivileged segments of the population.)

Another point of view recognizes the undeniable value of the general or common language, but maintains that there is no reason why it should be the only language used or why the other languages used in the community should not develop and spread even though they may not be used by the same number of people, or in as many situations, as the common language.

Today there is much evidence that gives credence to the idea that selecting one alternative or the other implies simultaneously making a decision that carries with it a conceptualization of the society being studied. Furthermore, such a selection implies a projection, a vision, of the ultimate design toward which the nation directs its development. Thus, this decision entails more than simply choosing between alternatives that concern only linguists, educators, and educational planning experts. It is actually a choice between a society incapable of effective internal communication and an integrated nation. If languages are arranged in a hierarchical order of importance, the same applies to their speakers and their cultures. And hence (as Jorge Basadre expressed it a few decades ago) the divorce between the "legal country" and the "true country" is

made more acute. The price of selecting only one language is that, at the cultural and linguistic communication level, it becomes possible for one segment of society to dominate the others. And more often than not, the language chosen turns out to be the one that favors the rights of the colonizer. Consequently, by ignoring the changes which history brings to societies and their members, a kind of internal colonialism results from the lack of verbal and cultural communication. It thus becomes impossible for the speakers of the languages discriminated against to identify with the values and objectives of the national society in which they do not have a share.

#### NATION, STATE, AND LANGUAGE

The second option presents us with the complicated task of using a common language to unite a country with many languages while stressing the value of the regional or vernacular languages. This course of action attempts to strengthen and expand a feeling of identity, not only on the basis of an understanding of the *state* but of a feeling of belonging to a *nation*.

From the psychosociological, pedagogical, and sociolinguistic viewpoints, this alternative turns out to be the most applicable to the situation in the Andes. That is, it is the best alternative in the countries in which modern societies have emerged from the interaction of an originally European language and culture with local languages and cultures which have a long history and are identified with a highly developed civilization. This, however, does not mean that the road will be easy or free of obstacles and errors, but it does imply a very clear understanding of the pluricultural and multilingual character of our societies and the role that different languages play in the choice between what is called a structure of internal dominance and a democratic structure of the national societies. From our point of view, multilingualism will rectify the long and erroneous road the Republic of Peru traveled when it did not resolve the problem of communication among all elements in its society

and did not unite as a homogeneous nation,<sup>3</sup> proud of the heritage received from its ancestors and assured of its future.

### THE HISTORY OF MULTILINGUALISM IN PERU

We will now examine in more detail the possibilities for multilingualism in Peru. In a book which has become a classic (Escobar 1972) a group of specialists examined, from various but complementary points of view, a range of topics connected with the history of the country, descriptive aspects of the languages spoken in Peru, and a variety of difficulties related not only to education but to the collective economic development of the country and to its diverse societies.

#### *Quechua in Peru*

The first question that arises reminds us that in the area now known as Peru various languages have always existed and that various groups of people have been differentiated by these languages. In fact, centuries before the founding of the Inca Empire (between A.D. 500 and 1000), developments had already taken place that determined—as Alfredo Torero demonstrated—the simultaneous existence of three great linguistic families, *Proto-Quechua*, *Proto-Aru* (Aymara), and *Proto-Puquina*. These names refer to very ancient stages of languages which are sometimes known by the same names in modern times, i.e., *Quechua* and *Aymara*, or by less familiar names such as *Cauqui* or *Jacaro*. An exception is the *Puquina* language, which is now considered to be extinct and is known only by the historical records concerning it and by linguistic reconstruction.

What is traditionally called the external history of languages is actually the relationship between their development and the history and destiny of their speakers. Consequently, we should take into account the fact that the growth and expansion of the Quechua group of languages, the reallocation of the Aymara to the high plateau, and the persistence of islands of *Proto-Quechua* in the highlands of Yauyos bring to light both aspects

of linguistic history and of the social, economic, and cultural history of the inhabitants of ancient Peru.

What emerges from the above discussion is that multilingualism in Peru is not a phenomenon that originated with the arrival of the Spaniards; rather it preceded their coming and existed even prior to the founding of the Inca Empire and the expansion (approximately during the thirteenth century) of Quechua from Chinchay to Cuzco. Indeed, Peru was so multilingual that in 1575 Viceroy Toledo designated González Holguín as the official translator, since he was fluent in the three general languages—Quechua, Aymara, and Puquina—spoken by native citizens of the kingdom. (As mentioned previously, Quechua and Aymara are still spoken, along with Spanish, in Peru today.)

### *SPANISH. LANGUAGE OF THE COLONIZER*

The arrival of the Spaniards brought about changes in the Inca Empire, or *Tahuantinsuyo*,<sup>2</sup> as it was known. These changes, of course, could not be limited to the politico-economic aspect but necessarily included changes in the cultural structure as well. In the course of these changes, the aboriginal languages lost their prestige to the language of the European colonizer and later, along with everything considered idolatrous, they were prohibited and their speakers persecuted. Thus, the sudden introduction of Spanish into the world of the Incas created a situation consonant with colonial social structure, with Spanish, the language of the conqueror on one side and all the languages of Amerindian origin, the languages of the conquered, on the other side.

This redefinition of the roles and the reassignment of ranks to languages on the basis of usage and social groupings in the new context offers a clear picture of the process followed by our society since the sixteenth century. It also explains why

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2 *Tahuantinsuyo* was the name given to the Inca empire, which consisted of four great geographic regions called *suyos*. The capital of the empire was in Cuzco, Peru.

the native languages, as well as the traditional Andean culture, have continued to exist, primarily hidden away in rural areas, particularly in the central and southern highlands of Peru. In these areas the percentage of the population who speak the vernacular, are bilingual, or are illiterate, is much higher than the national average. In other words, there is a much higher ratio of vernacular speakers to Spanish speakers in these areas than in the rest of Peru. This demonstrates the need for considerable care and caution in the interpretation of statistical data if one does not wish to distort the true picture of Peruvian multilingualism.

### *Multilingual inheritance*

Two points remain which I consider important:

- The situation in Amazonia actually stems from a different historical basis and from an extremely complicated cultural-linguistic background in which countless elements intersect. Some day the pieces will come together, and the presence of man in this hemisphere will be explained. But for now one can only speculate about these questions and about possible relationships between the European world and ancient Peru, since our knowledge remains limited (Shell 1959; 1963-70).

- As a result of the historical process by which Peru has become a modern nation, we have inherited a multilingual situation in which the old complementary relationships between regional languages and cultures and the language which has the greatest range of use have been substituted for a new relationship. Over a period of more than three centuries, Spanish has become identified as the common or general language, and the other languages used in the country, especially Quechua and Aymara, have been relegated to a role which corresponds to the deprived status given to their speakers following the encounter of the Hispanic world with the aboriginal world.

Here again, we see that the question of multilingualism is intricately related to all the aspects of a society in which different languages and peoples coexist, differentiated by lan-

guage use and by cultural values, as well as by the future configurations which they conceive for their society or country.

### *QUECHUA AND EDUCATION*

The declaration of Quechua as an official language has not only literal significance but indicates a desire to establish new linguistic, cultural, and social relationships between the most westernized, urban segment of our societies and the less westernized, more rural groups. Although the law has been promulgated, the complexity of its implementation and the normal delays necessitated by finding solutions to the problems of the bilingual and monolingual groups mean that for now this measure tends to strengthen the role of Spanish as the common language. Nevertheless, it is a result of the desire to break down barriers caused by lack of communication and is in harmony with the General Education Law. Designating Quechua as an official language is basically one aspect of linguistic and cultural planning which tends to promote nationalism and reemphasize the value of the native languages and cultures (cf. Escobar, Matos Mar, and Alberti 1975).

### *CONCLUSION*

In summary, the future of a multilingual society like Peru's and many others that exist in the world today presents an open challenge to the capabilities of those committed not only to transforming the means of communication in pluricultural and multilingual communities, but also to seeing that these communities attain their own distinctive unity—one which would set them apart as nations bonded together by a common destiny. In this respect, multilingualism is still a challenge to the design of our future and to our ability to build one nation enriched by its diversity of languages and cultures yet joined together by Spanish as the common language to afford the widest range of internal and external communication.

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## **SOME ANTHROPOLOGICAL CONSIDERATIONS CONCERNING BILINGUAL EDUCATION<sup>1</sup>**

**Alejandro Ortiz Rescaniere**

The invention of writing has gradually made it possible for man to perceive reality primarily through the sense of sight. In the Western world some of the finest art and most profound knowledge are communicated to us by means of writing. In an intensive manner, peculiar to the Western world, artistic and scientific writing transmit a view of reality which results in the transformation of that reality.

Hearing, taste, and touch, which are essential means of cognition and of communication in traditional societies, tend to be used less than the sense of sight in modern civilization. Norms, values, and knowledge in our society are determined more and more by the fixed yet dynamic universe of writing and by the sometimes unfortunate combination of written literature with movies and television.

In order to understand the Western world, one must understand, therefore, that it is dominated by the visual. One may enter this universe with confidence through the gateway of sight, i.e., reading, without the stress which one would expect in commercial and political interchange between a culture dominated by the visual and one dominated by a sense of touch and fluid oral communication. Stress is created when the

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<sup>1</sup> Much of this article appeared under the title "Lenguas Aborígenes y Educación Nacional" in *Educación: La revista del maestro peruano* 1:2, 50-52 (October 1970).



peoples who have been dominated do not understand the central force of the Western world: writing.

It is therefore important that traditionally illiterate groups learn to write. In fact, we believe that written communication is fundamental to a just relationship between different peoples. This is a reality which Peruvian aborigines cannot escape: they cannot even initiate a just and fair dialogue with the governing civilization if they do not possess this weapon, the most powerful one in the Western world.

Acquisition and mastery of written communication is essential, with learning the national language a related but secondary problem. If speakers of vernacular languages learn the function of writing and are able to use it to initiate a dialogue with the Western world, an important step will have been taken by all concerned. Use of the national language can be a negative element in the process. If a person is putting forth tremendous effort to pass from the *audio* world to a *visual* world and is *simultaneously* confronted with the complementary task of acquiring one more system, a foreign language, he will be hindered in his task by the necessity of paying attention to two things at once. That is, the attention being given to language learning ought to be concentrated on the acquisition of writing.

Many Third World governments have understood this and have developed bilingual education programs. In Peru, the Ministry of Education, in cooperation with SIL, has put forth a tremendous effort in the past twenty-five years to make it possible for numerous jungle and mountain communities to concentrate on the task of learning to read and write. Initial instruction is done in the mother tongue of the student, opening up the possibility of undertaking a second task: learning the national language. It is recognized, and has been sufficiently proved, that in countries where this type of program has not been applied, both learning to handle written material and learning the national language have been slower and less effective.

Apart from the fundamental reason already stated, bilingual education—learning to read and write in one's mother tongue without the obstacle of simultaneously learning these skills in a

second language—offers other benefits which we would like to outline within the Peruvian framework.

### **ABORIGINAL LANGUAGES AND NATIONAL EDUCATION**

The geographic areas of Peru where there is a high rate of illiteracy tend to coincide with the areas where the official language is not spoken as the mother tongue. In other words, the schools have had very limited impact on the populace that speaks little Spanish. In order to launch a new effort in literacy and educational reform, it is necessary to examine the reasons for such a situation. Why does the school tend to fulfill its goals better in areas of urban influence, where Spanish is traditionally spoken?

Except for a few pilot projects being carried out at the moment, the educational policy in Peru is to try to use Spanish exclusively in education. From the pedagogical point of view, this position creates a situation of unequal opportunity in which pupils whose mother tongue is not the official one must make a double effort: they must not only learn the new concepts being taught in the school but they must learn them in a new language.

At the same time that the present system of education insists that every student learn to express himself in Spanish, it pressures him to discontinue speaking his mother tongue. Even though some of the better-oriented teachers realize that the vernacular language could continue to be spoken along with Spanish, the whole social context and the very purpose of the school itself appear to deny such a possibility.

The school, then, appears to the students to be a threatening institution determined to pull them up by the roots from their cultural environment. Those who are able to reject their mother tongue and their culture with a minimum of conflict will find that they have an easier time in school. The pupils, as well as their parents, see the school as an alchemist's pot, able to change the basic personality of those who submit to its rigors.

The attitude one should take with regard to this change is

problematic. On the one hand, one would desire the change insofar as it represents a possibility for a life of less hardship, but at the same time, it is to be feared as a threat to one's very personality. From the latter point of view, the principal defect of education in Peru, as it has traditionally functioned, has been that it tacitly negates the use of the aboriginal languages as an expression of culture. This, of course, also implies negation of the aboriginal cultures themselves: and denying the students their language and culture is the first step towards an education which is disconnected from reality in a thousand ways and favors memorization rather than creative thinking. Such education does not promote the formation of a unique national personality.

And so the dilemma: the direction Peru takes to solve this dilemma will have far-reaching consequences in the future. We could try to gain homogeneity by imitating the Western world and renouncing our own unique personality, or we could claim the status of a more diversified nation which has originality and be all the richer for it.

Peru will be strong as a nation only if we opt for the second possibility—if the transformation of structures is accompanied by the determination to be spiritually independent and culturally unique. Only thus will we be able to contribute something to humanity. It is not a question of narrow nationalism. Not only for our benefit but also for the good of mankind we ought to preserve the milleniums of experience accumulated in the languages and cultures of the Andes and Amazonia. Since the beginning of the colonial period the Quechua, the Aymara, and the Huanca have been held in contempt and humiliation. They have almost been convinced that their culture is to be despised. We cannot continue to commit this unpardonable error of contributing to the extermination of their culture and their language.

The following are some of the most common arguments given against the teaching of the aboriginal languages:

- *Teaching of the aboriginal language could be a threat to national unity.* Peru represents a diversity of badly-integrated cultural traditions. The Hispanic tradition flourishes in the

cities, while the native traditions are hidden away in the rural areas. Up to now, the school system has denied our cultural differences and clashes, thinking that thereby the problem would be resolved. Actually, abolishing the students' language and culture from the classrooms has impoverished the schools and has made it more difficult for them to fulfill their objectives.

By making the school the agent which forces a second language on students who speak only the non-Spanish mother tongue, an unnecessary gap is created between the school and the children who speak the suppressed language. At the same time, a psychological basis is established which favors the survival of exploitative structures. The children whose mother tongue is Quechua or Aymara, for example, are not only at a disadvantage in the first years of school but also receive the false idea that their culture is inferior and that they will be able to participate in the official culture of the country only insofar as they abandon their own traditions. The struggle against the aboriginal languages can only foster misunderstanding among the different peoples of Peru.

● *The teaching of the native language would be an obstacle to the learning of Spanish.* Results obtained in teaching in the mother tongue in countries like the USSR, New Zealand, and the Philippines have caused UNESCO experts to affirm categorically that, "... it is possible to give the students an equal or better knowledge of the second language if the school begins teaching in the mother tongue."<sup>2</sup>

These experiences have also shown that in order for the teaching of a second language to be beneficial, it must be done in a way that does not threaten the use of the mother tongue or endanger the personal identity of the student or the group. If Spanish ceases to be identified with the oppression of a culture and a people, the motivation to learn it will be greater.

● *The vernacular languages are not adequate to express modern concepts; they are primitive languages which do not*

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2 UNESCO, "L'emploi des langues vernaculaires dans l'enseignement." Paris UNESCO, 1953.

*have a grammar or literature.* Linguists agree that all languages are completely adequate to express abstract ideas even though they are borrowed from another culture. Only adaptations in their vocabularies need to be made, as is done in all languages in order to express new concepts or to name new objects.

Every language has a structure, a key shared by all its speakers, which permits them to understand each other. This orderly arrangement of a language, its harmonious flow, is its grammar. Linguists study it and try to decipher it, but the grammar exists before it is converted into a set of rules, just as a mineral deposit exists before the miner discovers it.

All our aboriginal languages have a rich oral literature—complicated myths, stories with deep social meaning and very beautiful songs. The fact that only fragments of these have been recorded does not deny their value or the possibility that they will be written in the future. After all, Homer's poems were oral tradition, and all Greek literature thrived on the myths which were passed from person to person for centuries.

We are aware that the educational task in Peru will be more and more complicated in proportion to the measure in which its linguistic and cultural variety is taken into consideration. We must promote investigation of the actual linguistic situation in the country and gather oral, popular literature in the aboriginal languages as a basis for a more complete written literature. This is one of the most immediate and serious problems that the new educational system will have to confront. Linguists and others who study the aboriginal languages and cultures could also cooperate in the training of teachers and the preparation of school materials.

The new educational policy will doubtless meet with certain resistance from those who understand Spanish. During a recent visit to Parinacochas in the Department of Ayacucho, we interviewed many parents. We found that a number of them were afraid that the teaching of Quechua would not only be useless but would also be an obstacle to the learning of Spanish, which is the first and foremost requirement for accomplishing the painful process of abandoning one's own

culture. Some confuse this with cultural integration. These prejudices of the rural people are the result of a social order, an educational system, and an ideology that tended to discourage the aboriginal cultural personality. The situation can be corrected by making changes in the economic structure, but it will only be abolished by radical educational reform. To accomplish this, a tremendous effort must be made to encourage recognition of our great diversity and the value of each and every culture. Only through mutual respect for the variety of cultures which comprise our country can dialogue be established which will enrich and strengthen all Peruvians.

## 5

# THE HISTORY OF EDUCATION AMONG THE AGUARUNA

Gerardo Wipio Deicat

### EDUCATION IN PRECONTACT AGUARUNA CULTURE

The Aguaruna<sup>1</sup> lived for centuries without knowing about schools. They received the wisdom of their ancestors from their fathers by means of a system called *jinta ainbau*, meaning "follow the trail made by our forebears." This consisted of drinking tobacco juice and the hallucinogenic drugs, called *ayahuasca*<sup>2</sup> and *tué*, and sleeping alone near a waterfall beside the tomb of a *mun* (great leader). In this way they practiced the philosophy of the great thinker *Bikut*, who formulated laws for the Aguaruna to obey and predicted all that would come to pass among the Aguaruna.

To obey the laws that *Bikut* had prescribed and to see the fulfillment of his predictions, the young men had to complete certain tests and obey certain prohibitions. The tests consisted of drinking tobacco juice and hallucinogenic drugs off and on until the age of twenty-five or thirty. If a young man failed to do so, he was considered incapable of being a warrior, he would not have a long life, and he was not to be considered a great person, respected by the society.

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1 Some 22,000 Aguaruna live in the Andean foothills of northern Peru. Aguaruna is a member of the Jivaroan language family.

2 *Ayahuasca* is the ordinary Spanish name for the vine *Banisteriopsis caapi*, a species belonging to the *Malpighiaceae*. For more details see Michael J. Harner, ed., *Hallucinogens and Shamanism*. (New York: Oxford University Press, 1973).

The prohibitions specified not having sexual relations before marriage, not sitting on the seat reserved for the women, not associating with or playing with girls, and not using anything perfumed. The young men were to walk in front rather than behind the girls, who wore perfumed necklaces that could be detected from a distance. All the young men who obeyed these rules were considered to be pure of thought, disciplined, worthy of respect by the Aguaruna society, and destined to be valiant warriors.

Since they were following strict discipline, they were prohibited from making any kind of sign on a tree with a machete or ax. If such a mark were made, their relatives investigated carefully until they discovered who was responsible. The guilty party was taken to the *mun*, who gave him a scolding. The *mun* was the highest authority in the area, he meted out punishment to the young men, and his laws were obeyed by everyone.

Additionally, children had to obey all their parents' advice and learn to do the work that their parents did. They were taught to be useful members of the Aguaruna society because men who were hard workers and good hunters and women who were hard workers and faithful to their husbands were the preferred marriage partners.

The father would spend all night spinning cotton, which he used to weave an *itipak*, the skirt which he wore, or a *buchak*, the sarong worn by his wife. The rest of the family slept until 2:00 a.m., the time which the Aguaruna call the first crowing of the rooster. At that time the father would wake up his wife and children so that they wouldn't have bad dreams and so that he could teach them how to spin cotton.

After he woke everyone up, the father would recount the feuds with neighboring groups, talking very loudly and with great force. He also had his older son practice so that he would learn to talk the same way and thus demonstrate his bravery. After this long conversation about their enemies, he would counsel his sons not to be evil, corrupt, cowardly, or hateful, but rather to be good men and hard workers, worthy of the respect of others.



### *ECONOMIC SYSTEM*

The Aguaruna did not worry about what things cost. They traded what they had for what they needed or wanted from each other. For example, a man who didn't have an *itipak* because he didn't know how to weave would trade a blowgun for one; a man who didn't have a crown traded a shoulder bag for one, etc. The women also traded. This made for an equal society, where everyone had the same things. This equality extended to other areas as well. If a young man was to be married, everyone helped build his house and clear his garden. They even gave him some domesticated animals so he could begin his work. Animals killed in hunting were all divided equally. If a person couldn't help fish because of other responsibilities, he wasn't left without fish, as everyone gave him a few of theirs.

### *FORM OF GOVERNMENT*

Each extended family group was governed by a *mun*. When there were serious problems, the people complained to the *mun*, who first investigated the situation and then gave his decision. No sanction or punishment was given without his approval. If someone acted without the *mun*'s knowledge, he had no backing and could not be defended. An exception occurred when someone who was considered to be in the same class as the *mun* acted without consulting him and then successfully defended his decision. In all likelihood this type of Aguaruna was destined to be the *mun*'s successor.

### *DESTRUCTION OF THE AGUARUNA CULTURE*

While the Aguaruna were living as described above, Spanish-speaking outsiders arrived looking for rubber, gold, hides, and other products, hoping to make their fortunes. These men found that the Aguaruna were gentle people when treated well, but rebellious when not shown respect and when abused.

Exploitation was perhaps an inevitable consequence of contact between two groups with such diverse goals and life-styles. It began when the Spanish-speaking outsiders told the Aguaruna that the land where they lived did not belong to them but to the "State." They used this as their justification for coming to work the land. They brought many things with them—guns, shells, cloth, mirrors, etc.—things which really impressed the Aguaruna. The outsiders showed them the use of these articles and offered to trade with them for raw rubber, hides, and other produce. Some Aguaruna agreed and accepted the trade goods, promising to bring rubber. Now at this time the Aguaruna were illiterate and did not know how to keep accounts. Thus, little by little the whole Aguaruna society fell under the power of the Spanish-speaking *patrones* because the Aguaruna went into debt to them.

People who had debts attempted to pay them off by making rubber. Working in the jungle where they lived, they extracted the latex from the trees and then heated and smoked it until it became rubber. Often they began working at five in the morning and didn't stop until six at night. It took a month to make a ball of rubber weighing fifty kilos. Once they had a ball this size, they took it to the *patrón's* place. The *patrón* did not weigh the rubber with scales; he just guessed at the weight by lifting it in his hands. (For this reason the Aguaruna call the *patrones* "arms of a scale.") Thus, the Aguaruna were always being cheated out of receiving full value for the rubber they brought in.

The *patrones* cheated and exploited the Aguaruna laborers in other ways, too. They had books in which they listed all the things which they gave to the Aguaruna. However, when an Aguaruna brought his product, they would fail to mark down his credit. The *patrón* would later look at his book and say, "It's written here that you have a debt of so much, and to pay this you have to bring more rubber." The Aguaruna would answer, "*Tauwa! Parjugka, wi uwejan makichik amua shijigkan itajuamjama!*" ("That can't be, *Patrón*. I have brought you five balls of rubber"). The *patrón* couldn't remember because he hadn't written it in his book. The

Aguaruna lamented, "If I could only read and write I'd know what my accounts really are! The *patrón* is robbing me of my rubber and keeps asking for more."

To keep the Aguaruna in debt, the artifacts that they made, such as hand-woven cloth, carrying baskets, blow guns, clay dishes, large clay pots, etc., were ridiculed by the Spanish-speaking intruders, who considered them valueless because they weren't durable. When they wanted to sell a cup or pot, they grabbed a clay pot and a pot made of aluminum and threw them both down on the ground. Of course, our pottery broke easily because it was made of clay. Then the *patrón* would say, "Okay, do you see? See how the clay bowl and pot broke, while the aluminum plate and pot didn't break. It is much stronger and will last you a lot longer. Take this plate and pot. You must bring me jaguar or otter skins to pay your debt."

Another problem the Aguaruna had was that the outsiders were always trying to make them feel inferior by ridiculing their appearance and life-style. If the outside met an Aguaruna man with long hair, dressed in his *itipak*, he would insult him by saying, "You dress like a woman. Why do you have long hair, and why do you wear a skirt? You ought to cut your hair and put on pants and be like us. Buy these things that we have brought for you and then bring rubber to pay what you owe." This was a very effective way for the intruders to keep their domination over the Aguaruna and to keep them in debt, because the Aguaruna took the things offered and began working rubber. They stopped making their own and bought the things the *patrón* offered them. More and more their life-style kept changing.

The process of change moved quickly for some Aguaruna who lived close to the *patrón* and learned his culture and abandoned their own, turning into *patrones* themselves. They refused to speak their own language after they had learned the language of their *patrón*. They served his purposes, acted as his interpreter, and were considered traitors by their own people. Sometimes they were sent by their *patrones* to all the houses to collect the rubber.



*(Elder, 1957)*

Daniel Dánduchu, an enterprising Aguaruna school teacher, assisted by Efraín Morote Best, first Coordinator of Bilingual Education in the Jungle, organizes a cooperative for the benefit of his people (see chapter 5).



*(Elder, 1957)*

Members of the Aguaruna cooperative bring batches of raw rubber to Daniel Dánduchu (see chapter 5).

## THE COMMUNITY SEEKS A SOLUTION

Because of all these problems, some Aguaruna began thinking about studying. They realized that if they learned to read and write and speak Spanish, they could claim their rights and sell their products without anyone deceiving them.

As a result, the first Aguaruna, Nantip and Uwarai, left to go and study on the coast. They planned to return and help their people, but they never finished their studies, because they lost their lives. However, other young men—Daniel Dánduchu, Francisco Kaikat, and Sifas Cuñachi—decided to follow Nantip and Uwarai. They went out to the coast and finished their primary education. Daniel Dánduchu returned to his village and shortly thereafter, with the help of one of the SIL linguists, prepared to become a bilingual school teacher. Later, the Peruvian Ministry of Education named him the first Aguaruna teacher. He founded a bilingual school at Nazareth in 1953. In 1954, he founded another school in Chikáis along the Marañón River. As he established these schools he announced to all the Aguaruna that they could now enroll their children.

Many of my countrymen came, anxious to enroll their children rather than sending them to the jungle to follow the *jinta ainhau* of the past. They knew it was only by going to school that the children could learn to read, write, and speak Spanish. Generally they enrolled the young men and boys; I was one of those who attended school at Chikáis. Even before we finished studying, we had promised that we would teach other children and help our parents in the selling of produce, so as to avoid the exploitation and abuses committed by the traders who had come into the area.

Within five years after the first school was established, there were young men prepared in the bilingual schools who were ready to become teachers. With the help of SIL and the government, they were trained at the Ministry of Education facilities at Yarinacocha and went to various communities establishing more bilingual schools where even today the flag waves and the national anthem is sung. "We are free, may we be free forever!" is sung with enthusiasm and pride because.

even more than the freedom and independence of our country from Spain, we feel freedom from exploitation and from illiteracy. Because he was the first teacher and brought freedom, Daniel Dánduchu is considered to be the "Father of Bilingual Schools" by the Aguaruna people.

Since this beginning in 1953, the Peruvian government, with the cooperation of SIL, has continued preparing native teachers for the different ethnolinguistic groups, training teachers in the methodology of bilingual education and also preparing health and community development promoters.

Our government continues to be concerned about helping indigenous communities—oppressed groups of people who for many years had lived without receiving this type of education. The *National Policy of Bilingual Education* was proclaimed,<sup>3</sup> which recognizes the value of the various vernacular languages in the country and their use as a means of communication and cultural expression. Moreover, it continues to promote bilingual education so that everyone may learn to speak Spanish, but respects the cultural characteristics of minority groups. The government has also given us the *Law of the Native Communities and Agricultural Development of the Jungle and the Foothills*.<sup>4</sup> This law makes clear our legal existence and judicial recognition as native communities and guarantees us full ownership of our lands. The government has also given us municipal authorities so that we can register the birth of our children and in this way obtain personal documents. (In the past we had no way to identify ourselves as citizens of the country.)

With all this help from the government and from members of SIL, the indigenous communities are blooming in the midst of the immense green jungle. They are learning to know their brothers—other indigenous people who for centuries have lived in the same region without knowing each other. They are

3 *Política nacional de educación bilingüe* Lima, Perú. Ministerio de Educación, 1972

4 Supreme Decree No. 20653, Lima, June 24, 1974, which was replaced by Supreme Decree No. 22175 on May 9, 1978.

coming to recognize the government's objective of transforming the jungle into something useful for the country. We also feel more capable now of collaborating with the government in its great work of forming new men—men who will be full participants in a society which is free, just, and united—a society involved in creative common work and imbued with national values. And we bilingual school teachers are teaching with the goal of forming these new men for this new society. Only in this way will the indigenous people of the jungle make progress which will be for the betterment of our beloved Peru.

### *BILINGUAL EDUCATION AMONG THE AGUARUNA*

To attain these aspirations among the indigenous peoples, it is necessary to educate in the vernacular language, that is, to apply a program of bilingual education.

What is bilingual education? For the Aguaruna, bilingual education means education in two languages: Aguaruna and Spanish. We Aguaruna teachers teach our children in our mother tongue in the lower grades at the same time we are teaching them Spanish as a second language.

Why do we teach in the mother tongue in the lower grades? Because one hundred percent of the children are Aguaruna speakers, and Spanish is a foreign language which they do not understand. Many people think that by teaching in Aguaruna we are wasting time and the children do not learn well. They think that if the children learn to read and write in their own language, they will have serious problems learning Spanish, and therefore they prefer that they be taught in Spanish. For many reasons we consider that teaching in Spanish in the lower grades in a native community is contrary to good pedagogical principles.

In order to clarify this, I will try to explain some of the problems faced by a native child when he goes to school for the first time. Aguaruna children receive the following counsel and prohibitions from their parents:

"Children, don't go out of the house alone because the evil spirits might carry you away and, after beating you up, throw you over the bank of the river."

"Children, don't go near other Aguaruna whom you don't know, because they can hurt you through witchcraft, and don't go near Spanish speakers because it's likely that they will steal from you."

"Children, don't play with older children because they are likely to hit you, and then who will defend you?"

"Daughters, don't play with the boys, because they may harm you."

"Children, don't make friends with other children who are not well behaved."

"Children, be careful not to go into the teacher's house lest he give you an injection of medicine."

"Children, when you go to school, don't play with the other children. You should always stay with your brothers and sisters."

"Children, when you are in school, don't sit with the other children, just sit with your own sister."

Because of all this advice from their parents, the children become fearful, and when they are taken to school by their mother or someone else in the family, they always cry and are afraid. They find the classroom very much different from their home, and the situation is much worse if their teacher doesn't speak their language, as is the case with teachers who speak only Spanish.

Because of these problems, the bilingual teacher gives special attention to the needs of the children during the first weeks of his work. First, he must get to know all of the children, making friends with them, conversing with them in the vernacular in a loving manner, and suggesting things to talk about by such questions as: Where do you live? How did you come to school? Who brought you? Do you like school? Do you know someone else here? However, he must avoid asking about the child's parents if he isn't sure they are living.



because, if the child is an orphan, he will become sad and cry and may no longer want to come to school.

As the teacher gets to know each of the children, he encourages them by explaining everything about the school to them. He tells them that the school will be like their home. The other children will be their friends, and they will play together every day. They will work together learning to read, write, sing, and draw, and in this way learn to be good children. The teacher tells them that he is the older person who will help them if they have difficulties, and that he will take care of them and not let other children hit them.

And so the teacher shows kindness and love to the children without demonstrating any kind of avoidance, contempt, or discrimination, even though there may be some children who are not very clean and some who may have old, dirty clothes. Since the teacher is also Aguaruna and was like them when he was a child, he treats them with love. He is interested in molding lives which, in the years to come, will be useful to the community.

Little by little the children become accustomed to attending school and being with the other children. They learn to share school materials and to pay attention to the teacher. Since the teacher teaches the lesson in their language, the children understand very well: it is their language, and they remember easily what they are taught.

At first Spanish is taught orally. The children learn easy expressions which will be helpful in their daily lives, such as greetings and dialogues useful in conversation with visitors who come to the community. The teacher encourages them to practice these expressions regularly in school and whenever they meet someone who speaks Spanish, but he does not insist that they all talk Spanish.

After the children have learned to read and write well in their own language and know the syllables, he teaches them to read and write in Spanish, but he is always sure to translate the meaning into their mother tongue. In this way, little by little, without too much pressure being put upon them, the children acquire Spanish as a second language.

However, when the teacher is a Spanish speaker working in a native community, he does not have the same patience that the native teacher has. In the first place, because he doesn't know the culture, the real world of the native child, he doesn't give importance to, or take interest in, the tremendous reactions and cultural shocks that the child suffers in school. Without paying attention to these psychological problems, which can damage the child, he tries to teach in Spanish even though the child doesn't understand him. If the children don't learn, he insults them by saying, "You don't know anything. You are stupid and dumb and so you don't learn anything, even though I've been teaching you well. I am teaching you in Spanish, but you don't learn."

Sometimes, when Spanish-speaking teachers converse among themselves, they say that Aguaruna children can't learn Spanish. They say, "I have a problem because they don't understand me, and so I have forbidden them to talk in their language. They may only talk in Spanish: maybe that way they will learn more quickly."

Because of these problems, the native children are frightened in front of the Spanish-speaking teacher, and they are embarrassed by the insults and hang their heads. When they want to ask questions, they lack confidence because they fear that the teacher will again embarrass them for not expressing their ideas well. They feel bored, disoriented, and discouraged with going to school, and so they drop out.

While I was working as a district school supervisor, I had the opportunity to visit various schools in Aguaruna communities. On one visit I found a teacher who was working in a community where no one spoke Spanish. The teacher did not speak Aguaruna, but he was teaching various grade levels in Spanish. He wrote on the blackboard in Spanish, and the children copied exactly what he wrote, even though they were not able to read it. The one child who could read what was written did not know what it meant. Afterwards the teacher said to me, "Look, my friend, I'm teaching all that I can, but they don't understand me, and they don't know how to read."

I said to him, "But you should teach them by explaining to them in Aguaruna so they will understand." He said, "But I don't speak Aguaruna. That is my problem. I can't even talk with the members of the community about education."

There is a great lesson to be learned here. How many times have administrators made the mistake of putting teachers of this kind in native schools and asking them to teach in Spanish! How many frustrations have the native children suffered from this kind of school! This is why we teach in our own language in the bilingual schools and learn Spanish as a second language. Only an Aguaruna can teach an Aguaruna. Because of this, we bilingual teachers, although minimally trained, began to teach as much as we were able and each year prepare ourselves to teach a bit better.

I would like to emphasize the fact that we indigenous people have a language which is the product of our culture and which is valuable as a system of communication among us. There are many who do not consider it worthy to be used as a means of instruction, like other languages. But the alphabet which we have been using, and which is still in use, has received the approval of several administrations of the Peruvian government. The materials we use in our schools have always been authorized by the Ministry of Education. We have functioned this way from 1953 until the present. Many of the young men who have graduated are now serving their country as civil servants. For this reason, we indigenous people consider bilingual education to be the solution to the grave errors which occurred in the teaching of native children when they were obliged to study in Spanish, a language very different from ours and a language which they could scarcely understand.

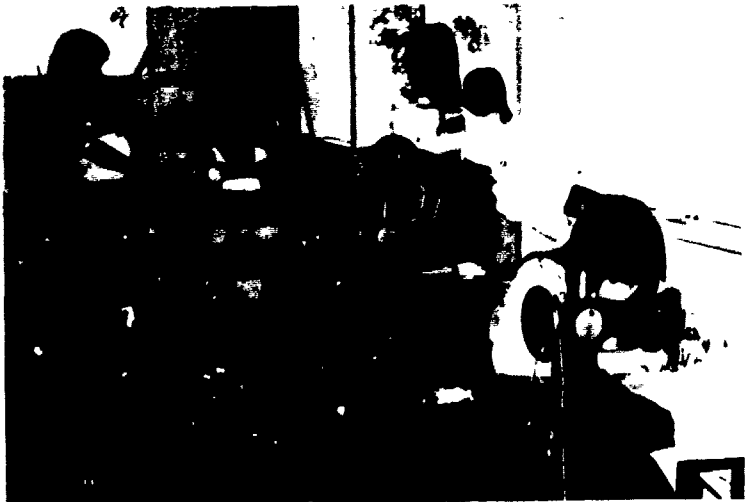
Therefore, I believe that those who teach in a language other than that of the child in the lower grades are violating principles of good pedagogy and are guilty of cultural imposition. More often than not, this type of education has been the cause of native children dropping out of school and experiencing psychological trauma, resulting in their failure to learn to read and write.

Bilingual education does not signify abandonment or rejection of the teaching of Spanish, which is also a necessary tool for communication with our Peruvian society. Rather we teach in Spanish in the more advanced levels.



*(Hesse, 1954)*

Pupils line up for opening exercises at the Aguaruna bilingual school at Nazareth (see chapter 5).



*(Lance, 1969)*

In a course specially organized for them, wives of bilingual school teachers learn to use treadle sewing machines (see chapter 6)



*(Hesse, 1963)*

On completing their training, bilingual teachers receive their diplomas at a graduation ceremony in the Peruvian jungle (see chapter 6).



*(Lemke 1972)*

Raul Sinacay, an Amuesha teacher, studies the diploma he received upon graduation from the Teacher-Training Course (see chapter 6)

**PART II**  
**VARIOUS ASPECTS OF THE PROGRAM**

## **PART II**

### **A Report on Various Aspects of the Program**

The first part of this volume presents background material and principles on which Peru's bilingual education program was founded. In this second part, various aspects of the program are described in detail. Our purpose is to inform the reader of the ways in which each part of the program had to be made explicit if it were to be successful.

Many of the bilingual teacher candidates had a very limited amount of training. There was little in their experience to give them clues as to how to function as school administrators or teachers; many had never been to school themselves. Since it could not be assumed that the teachers would know what to do, it was necessary to present the program to them in simple steps which they could remember and use effectively after returning to the isolation of their own communities. However, in more recent years, great changes have occurred in this area. In the main, teachers now—many of them products of bilingual schools—are more knowledgeable and creative, capable of handling more complex material with less direction. The principles of training for intelligent decision making has borne fruit.

Because it has been important to have a detailed program, we will discuss some of these details in the following chapters. We trust they will be helpful to others working in programs where similar detail is needed.

The chapter on teacher training gives both a historical



account of the development of training courses and a description of many facets of the total program. The next three chapters deal with goals and their implementation through specialized materials, curriculum, and administrative support; supervision; and teachers' conferences. Goals and curriculum are based on the national program of education in Peru, but are unique in their adaptation to the needs of the schools for ethnic minorities. Supervision, as presented here, is also unique in that, once again, the persons being trained as supervisors were not highly educated when they assumed the responsibility but, nevertheless, were successful. Annual teachers' conferences are shown to have made a positive contribution to the effectiveness and growth of the Aguaruna bilingual schools.

The authors of this section are SIL members who have worked in bilingual education under the Peruvian Ministry of Education. Drs. Shell and Larson have already been mentioned in the introduction to Part I.

Patricia M. Davis, with years of experience in the Machiguenga bilingual schools, has prepared school materials in that language, taught pedagogy during the teacher training courses, and helped in curriculum planning as well as in the preparation of teaching materials for teaching Spanish as a second language. She works with Martha A. Jakway coordinating the preparation of teaching materials, and both serve as literacy consultants.

Miss Jakway has worked with Aguaruna teachers, prepared materials in that language, and taught pedagogy during the training courses. She has also led the way in training supervisors, in preparing materials for adult education, and in training teachers of adults for the Aguaruna villages. In addition, she has led several workshops for the training of native authors.

## **THE TRAINING OF BILINGUAL TEACHERS**

**Olive A. Shell**

Bilingual teachers are the key people in a program of bilingual education such as has been carried on among the vernacular-speaking peoples of the Peruvian jungle. Therefore, it has been essential that they receive the most adequate training possible. A brief history of teacher training in the jungle situation will show how the training facet of the program has developed, to keep pace with, or perhaps rather to set the pace, for the development of the program as a whole.

### ***THE FIRST TRAINING COURSE: PILOT PROJECT***

The very first training course, as proposed in Lima, was to be held during the school vacation months, January to March, 1953. The course was to be held in Yarinacocha, a point centrally located between the northern and southern jungle region. The Ministry of Education would finance housing, food, and travel and name a director for the course; the candidates, after training, would teach in their communities during the school year and, as long as such training was needed, would return to pursue their studies during the vacation months of each year. Beyond those basic plans, the proposed course posed further immediate questions, such as: Who should be trained? In what classroom facilities and student housing should the course be held?

The major problem was finding literate, bilingual candidates, people who could read and write in the vernacular and in Spanish. In addition, they had to be men accepted and respected in their communities. In a few communities located along the main rivers, some candidates were found who were already somewhat literate in Spanish, having attended elementary schools where teaching was in that language. In some communities, initial literacy materials made by the field linguist had been instrumental in giving basic training in reading and writing; also some elementary arithmetic materials had been prepared and used. The first class of candidates eventually comprised fifteen individuals from six language groups. A few of these did not really qualify as candidates, and had to be coached separately in order to become literate.

Meanwhile, the site for the new venture was chosen. The jungle forest land was cleared, and a jungle-style classroom built, i.e., palm-leaf roof, unbleached muslin ceiling, low board walls (from which metal screening continued to the height of the ceiling), and a dirt floor. In this more or less insectproof accommodation, a long blackboard, teacher's table, and student tables and benches (wide enough for two) were added. Thus the stage was set for the faculty (the director, an educator from Lima, and a subdirector from SIL) and the student body. There was even a small sports field, from which fallen trees and chopped-down growth was cleared. For student housing, land adjoining the classroom, along the road, was cleared, and several leaf-roofed, jungle-style houses were built.

Near the time for school opening, the candidates began to arrive: by raft from far upriver, by small airplane from more distant communities, and by canoe from the nearby indigenous group. Most of the married men brought their families and household equipment, including mosquito nets and cooking pots.

Curriculum planning was not very complicated. As to academic subjects, the director, who was also the main teacher, taught reading (in Spanish,<sup>1</sup> of course), writing, and social

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<sup>1</sup> Throughout this chapter the titles of textbooks and names of courses have been translated from Spanish into English for the convenience of the reader.

studies (including history and the geography of Peru), trying to adapt the subject matter and the details of presenting it to the level of education and Spanish ability of the students. The subdirector did the same for arithmetic and notions of hygiene.

In preparation for the months ahead, the teacher candidates were shown how to construct classrooms in their communities. The Yarinacocha classroom served as a model, except that palm bark would be used instead of planed boards. They were taught such basics as: the lighting (from the sun) should be adequate, preferably from the left side, and must not fall directly on the blackboard (causing reflection difficulties) or shine directly in the pupils' eyes. These students were also taught simple carpentry and the use of basic tools in Saturday morning classes so that they would be better prepared to make tables and benches for their future pupils, utilizing primarily jungle materials.

As to pedagogy and school organization, the students were taught such matters as: how to use a clock in dividing their day into 50-minute class periods, with a 10-minute break before or after each hour; how to arrange their pupils according to size and ability; and how to keep attendance records. The academic school subjects were to be reading and writing in the vernacular, arithmetic, and oral Spanish, with additional activities such as health instruction and singing. They were also taught methods for teaching lessons clearly. Field linguists who were conversant with the native languages and who had planned the native-language primers already in use in some of the villages taught the students how to use the vernacular materials. In the evenings, these same linguists coached the students, helping them to understand what they may have failed to grasp during the day due to lack of facility in Spanish or lack of sufficient academic background. (In order to be able to coach well, tutors had to attend the pertinent part of the classroom sessions during the day.)

The very circumstance of representatives of six language groups, with different cultural backgrounds, coming together, living in the same community, communicating with one another in a common language (Spanish), and sharing common goals,

was unique and an invaluable education in itself. In addition to sharing classes and recreation time, the students got together to share facets of their culture in front of the whole group, in what later came to be called Cultural Programs. It is impossible to estimate how much the experience of being together meant to the students in terms of broadening their view of their native country, its peoples, their cultures, their goals, and their common government. Furthermore, they were becoming aware of the part they could play in the future development of their communities, and of their country, through promoting participation of the jungle peoples in the national life.

Closing day brought special delights for the eleven approved prospective teachers. They were supplied with teaching and school materials—chalk, notebooks, pencils—as well as tools, metal screening, and even unbleached muslin for ceilings. (It was later decided that the last two items were not really necessary.) Thus loaded with materials and the promise of a small monthly salary, they were speeded on their way, some by small plane and some by truck and canoe to outposts in the far-away recesses of the jungle, there to build their schools and school furniture, raise the Peruvian flag, teach pupils the national anthem, and perform the many other tasks they had learned in the training course.

#### *PREPARATIONS FOR THE SECOND TRAINING COURSE: FOUNDATIONS LAID*

The two major goals of the first training course had been to raise the academic standard of the students and to prepare them to be teachers. These goals were kept in mind as plans were made for further courses. As to academic training, the national course of study would be followed, with adaptations in keeping with the jungle environment.

#### *Programming*

In order to plan the pedagogical aspects of the next teacher-training course, plans for the curriculum to be followed in the

village schools had to be taken into account. In some localities there might be a school for Spanish-speaking children, which indigenous children might attend after reaching a certain skill level in reading, writing, arithmetic, and communicating in Spanish. It might be possible for these children to enter at the second-year<sup>2</sup> level, if they had received sufficient preparation beforehand in the bilingual school. Of course, such schools were available in very few of the areas involved in bilingual education. Nevertheless, the thought provided a goal, or standard, toward which to direct the academic education of native pupils. In order to reach the second-year level, the bilingual school pupils must learn the rudiments of reading, writing, and arithmetic and of Spanish as a second language, as well as elementary lessons in natural and social sciences.

With this in mind, as well as the then current curriculum of the Ministry of Education and the course outline which the Department of Rural Education had elaborated for early grades of the primary schools, the following evolved.<sup>3</sup>

### *Reading*

Reading materials in the vernacular, previously prepared, were in use during the current year, but field linguists had to be responsible for further materials to keep ahead of the jungle pupils. Primers had to be constructed that were parallel to the teaching method introduced in the first training course, or according to modifications thereof which would appear in the second training course; that is, although it was recognized that the structure of each language is different, certain general principles must be followed in order to give a basis for some group teaching of reading methods. In the preparation of

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2 Second year was, in reality, the third year of formal training. The country's school system at that time provided for a year of transition, in which pupils became accustomed to school and began learning the rudiments of reading, writing, arithmetic, details of their environment, living together happily in home and school environment, etc. Following transition were first and second years, and so on.

3 See chapter 7 for summary chart of curriculum and textbooks.

materials, the author continually had to bear in mind the method he expected the teacher to use as he taught the textbook, and plan the book accordingly.

### *Writing*

"Writing" would be in printed form, similar to the letters in the primer reading books, using large letters which would fill the space between the lines of the children's notebooks. (Although it was expected that some adults would attend school, books and classes were geared chiefly to children of school age.) The children were to be taught to write words and phrases from their reading books so that at this stage they would not be trying to write unfamiliar material.

### *Arithmetic*

A set of elementary arithmetic lessons introducing numerical concepts had previously been planned for one of the indigenous groups. These lessons formed a good starting point for planning a series of arithmetic books to be used in transition classes. As the planning continued, it became obvious that native children, not accustomed to a numerical system with base 10 as in Spanish, would need more than one year of transition in order to become acquainted with the value of the numbers and to master addition and subtraction facts of numbers 1 to 20 (the standard for primary schools at that time).

Due to the fact that the pupils would be learning the beginnings of Spanish conversation while they were in the process of acquiring necessary skills in all subjects, it was decided to have three years of transition. The goal set, but not necessarily strictly adhered to, was the recognition of quantities and their representation in numbers 1 to 10, plus addition and subtraction number facts to 8, or some part thereof, as an arithmetic accomplishment for Transition I pupils; number facts to 14 for Transition II pupils; and number facts to 20 for Transition III pupils. The time required to complete the three stages would depend on the rate of progress

in each classroom. Books were planned accordingly: i.e., Book 1 involved number recognition, while Books 2, 3, and 4 covered number facts. They were purposely planned to be not only pupil textbooks but also the teacher's guide to the progression and content of what he was to teach, with a teaching-like presentation of the material and exercises for pupils' practice or "application" of the new facts learned. The latter exercises were included for two reasons: (1) the beginning teachers would not yet be adept at composing exercises that would provide review of old material without using untaught concepts; and (2) in a classroom in which more than one grade was taught by one teacher, blackboard space and teacher's time for putting exercises on the blackboard would be limited. A further series of arithmetic books, 5, 6, and 7, were also prepared to be used in first-year classes in the event that some of the more progressive pupils had advanced sufficiently during the current year to be ready for further material the following year. These more advanced textbooks were formulated in simple Spanish, to be put in diglot form by the linguists and native helpers.

### *Oral Spanish*

Oral Spanish was another subject of the developing curriculum for transition, as well as for further classes. The goal was to have children first learn the skills of reading through the medium of their native language, using vocabulary and subject matter with which they were familiar. Then these skills could be applied to Spanish, and pupils could be taught to read the books which were at that time used in the transition classes of primary schools for Spanish-speaking children. However, to apply their skills in reading without understanding the content would defeat the purpose of learning to read. In order to forestall this undesirable situation, lessons in oral Spanish were planned to include much of the basic vocabulary of the Spanish reading books. Drawings were made on cards to represent the nouns and action words of the books, and simple conversations were planned for practice in using them. This plan was not



ideal, but it served until a better one could be developed a year or two later.

### *Nature and social studies*

According to the official plan for primary schools, nature and social studies were to begin formally in classes of the first-year level. A book was therefore planned which followed the units suggested in the official plan, centering around the home, the school, the locality, and the country. The content was based on jungle life in home, school, and community, with some material relating to the geography and history of Peru as a whole. The book was planned to present words, phrases, and sentences related to the themes of the course in such a way that the lessons would serve as practice for the pupils in Spanish: therefore, the book was called *Spanish*. The teachers were to teach the content of each day's lesson in the class hour for that course, in the native language. The following hour they would teach corresponding words, phrases, and sentences in Spanish, with emphasis on meaning as well as on pronunciation. In the next few years, the title of the book was changed to *Natural Science and Social Studies*, and the lessons were translated into the Indian languages by field linguists and their native helpers. The result was a diglot edition in which the vernacular and Spanish were presented on facing pages.

### *Production schedule*

Once the basic plans were made and the textbooks designed, it was the responsibility of the field linguist to see that vernacular reading books were sufficient to keep ahead of the pupils and that a diglot form of Spanish materials was prepared in the language with which he was familiar.

Thus the foundations were laid for a continuing program of bilingual education, through the academic and pedagogical training of teachers and through supply of materials which would not only help them know what to teach and how to teach it but would also provide practice drills for their pupils.

**FURTHER EARLY COURSES:  
THE PROGRAM STEADILY TAKING SHAPE**

*The 1954 course and further planning*

The second teacher training course began in January 1954. The now experienced teachers were back, with varying degrees of success to report, and ready to learn more so as to be better prepared for next year. There were also new candidates, bringing the total student body to twenty-seven.

It was obvious that as the student body increased, the number of professors had to increase and the physical plant had to be expanded. Moreover, more textbooks were needed for the teachers to take back in order to keep pace with the increasing level of their pupils' academic achievements. The following statistics show the actual expansion rate for the teacher training course in ensuing years:

**TABLE 6.1. TEACHER TRAINING COURSE STATISTICS, 1953-1962**

Personnel	1953	1954	1955	1956	1957	1958	1959	1960	1961	1962
Student body <sup>4</sup>	15	27	39	47	52	69	63	63	81	115
Professors	2	2	3	3	3	6	5	3	5	5
Approved candidates <sup>5</sup>	11	13	16	9	7	19		13	26	

*Physical plant.* In the next few years following the first teacher training course, more single-unit houses were built to accommodate families, and dormitory-style houses were built

4 Numbers include teachers returning for more training and new candidates.

5 Having come as new students and having completed satisfactorily the level of the training course at which they had entered, they now received authorization to teach classes in jungle schools.

for men coming without families: classrooms were added, along with dining room and a kitchen. A house for the director and professors was constructed and furnished.

*Further textbooks.* Planning continued, with the goal that native pupils, on reaching second year must be at a level comparable with that of second-year Spanish-speaking pupils in primary schools. Since difficulty was anticipated in attaining that level of achievement by the end of the first-year studies, a further year, First Year Advanced, was planned during which pupils might learn the content of second-year courses in the vernacular while obtaining practice in the use of Spanish related to those subjects. In accordance with this plan, the series of arithmetic books was augmented to include numbers 8, 9, and 10. The textbook *Spanish No. 1 (El Castellano No. 1)* was followed by *Spanish No. 2*. (The latter subsequently became *Natural Science and Social Studies No. 2* and was followed by *Natural Science and Social Studies No. 3*.) It was the responsibility of linguists to arrange facing pages in the vernaculars to correspond to the pages in Spanish.

According to the official Plans and Programs for the primary schools, one of the subjects included in each level was Moral and Religious Education. For classes of transition and the five following years of study, certain Scripture passages were cited around which studies were to center. Bible passages translated into the vernacular were to be used as they became available.

#### *The 1957 course*

Details of the 1957 course show both expansion and steady improvement of quality by further training of those already in service. Ten language groups were represented among the returning students, as compared with six in 1953. The following statistics show the number of students who returned for further training, indicating the year in which they had begun to train:

TABLE 6.2. STUDENTS RETURNING FOR FURTHER TRAINING

Class of:	1953	1954	1955	1956
Returning students:	6	12	13	9

In 1957, these, plus twelve new candidates from five new language groups, comprised a student body of 52, representing fifteen language groups. Of special import was the fact that one of the new candidates was a young man who had received his education in a bilingual school established in his village in 1954.

*Summary of subjects taught.* The students in the 1957 course were grouped into three levels on the basis of tests given at the start of the course. The three different groups were taught academic subjects and aspects of general pedagogy by the director and his wife, assisted by the subdirector. In addition, there were classes in health, agriculture, the phonetics of Spanish, carpentry, and literacy methods. Again, field linguists, conversant with the Indian languages, taught curriculum and teaching methods for materials in the native languages. They also helped during the two hours of study in the evenings, explaining lessons which students had found difficult during the day, or helping with assignments.

There were again cultural programs, and with these as a model the students were encouraged to train their pupils to present programs in their communities in conjunction with the holidays indicated on the school calendar.

*Preparatory course.* In the first training course, a few candidates who were not sufficiently literate and bilingual had been coached separately from the main student body. By 1957, the need for an extracurricular class, chiefly for the learning of Spanish, had become so urgent that an official preparatory course, running concurrently with the teachers' course, was established for thirteen students. The course was initiated for prospective candidates for whose language groups there were as yet no schools or for those who could not feasibly obtain preparation in native communities. This course proved to be so helpful that it was continued throughout the 1957 school year. The director of the teacher training course became coordinator of the program of bilingual education for the jungle region during the 1956 and 1957 school years; his wife undertook the heavy responsibility of teaching the students in the preparatory course. Later, and continuing for several years, such students

were taught in conjunction with occupational courses which were held during the regular school year, using the facilities of the teacher training course.

*Personal documents.* Another aspect of the training course was the help given to the students in obtaining personal documents and land titles for their communities. They were assisted through the processes of obtaining statements of birth and documents of citizenship, which they had not been able to obtain in their isolated communities. Civil marriage was also arranged, to supplement marriage in traditional ways, for those who wished it.

### THE PROGRAM UNDER WAY

By this time, a pattern was pretty well established for ensuing courses, though each course varied from the preceding ones, depending on the director, the faculty, and the students, who were increasingly aware of the requirements of a good teacher and their needs in becoming one. As can be seen by the statistical chart in the preceding section, the increase in students was slow but comparatively steady, as was the increase in faculty.

In 1961 a year-round employee of the Ministry of Education was stationed in Yarinacocha. For several years previously there had been a secretary during the teacher-training course, but now having an administrator on hand during the whole year was a great asset to the program. In addition to other duties he was responsible for book orders and other requests sent in by teachers, for making reports to the government, and for preparing budgets. In 1964, two more office personnel served during the course, later becoming full-time employees.

By 1964 the student body had increased to 154 students, representing twenty-one ethnic groups. Of these, 36 were new candidates, 20 of whom were products of bilingual schools. The government continued to finance the new candidates' travel, food, books, and other expenses. Returning teachers were salaried and were therefore responsible for their own expenses.

A resume of some of the features of the developing training course program follows.

*Faculty and staff*

The staff in 1964 included the director, the subdirector, the director of studies, and six other professors. In 1963, for the first time, a bilingual teacher formed part of the teaching staff. In 1964, as in previous years, the field linguists helped with methods for teaching vernacular materials and practice teaching, in evening study times, and in the books and supplies department, as well as in supervising the physical plant.

*Quality and orientation of professors*

One reason for the success of the program has been the excellent quality of those who have served as professors. They have usually been well-trained and well-recommended school teachers from Peru's national school system who have utilized their vacation time helping to train bilingual teachers. They have been recommended by those who knew them as being capable and adaptable in new situations. Some continuity in the teaching staff has been maintained; some professors have returned for two, three, four, and up to seven courses. The fact that three of the directors have been given the post of Coordinator of Bilingual Education is a reflection of their considerable administrative ability.

As the number of professors increased, the orientation of new personnel became one of the most essential ingredients of the teacher-training course. Orientation is designed to ease problems in adjustment to a new body of student body. The professors have usually come from city or town schools where both they and their pupils have similar cultural backgrounds, including a common native language. In our case, the students have come from cultural backgrounds not only extremely different from the professors' but also, in many aspects, different from each other's. Their knowledge of Spanish is limited, especially at the beginning levels. Coming without any

orientation into such a classroom situation could result in culture shock for the professors akin to that experienced by candidates on their first appearance in the professors' classrooms.

Anticipating the problems, a few days of orientation sessions have been programmed for the new professors prior to the beginning of classes. This orientation has been given chiefly by the coordinator and the returning director and faculty. It has included an explanation of the philosophy, methodology, materials, and goals of the bilingual school program as a whole, in the setting of the small scattered jungle villages, as compared with primary schools in towns and cities of Spanish-speaking people. Thus, training of teachers to conduct these schools must be uniquely different from training in other teacher-training schools: academic, pedagogical, and other goals of the course, and details of plans for attaining them, must be discussed in the orientation classes.

An equally important characteristic of the orientation sessions has been an explanation of the cultural and academic background of the students to help the professors understand them better. It has been pointed out that the student teachers have been chosen by their communities because of their academic abilities and potential for carrying out leadership responsibilities; because they are professionals and community leaders; and because they have a history and a cultural heritage which is different from the professors', a knowledge of which will enlarge the professors' own store of knowledge and provide new challenges in their classroom work.

Though the academic and Spanish ability of the students may be limited, there is no doubt that they have made tremendous progress and continue to do so. Since they have not yet become accustomed to the detail involved, they will probably need extra help with filling out forms and other administrative matters. As students of the teacher-training course they are living in an abnormal environment with corresponding frustrations. Because they are receiving instruction in a second language which they are still learning, there is often mental

fatigue. In addition they are struggling with the pressures of assignments and unfamiliar vocabulary.

Considering the above points, attitudes of respect, patience, and understanding are necessary. In addition, it is necessary to speak clearly and somewhat slowly and to use vocabulary easy to comprehend, with repetition and review.<sup>6</sup> Almost always, during the courses good rapport and mutual respect has developed between the professors and students.

### *Physical plant*

In preparation for the 1964 course, a new classroom, another dormitory (making three altogether), and a large office building were added. The new office building was an especially appreciated asset. Besides offices for the director and other personnel, there was a large storeroom on one end of the building. It became temporary storage space for thousands of notebooks and pencils, chalk, flags, and teaching aids, to be dispensed at the end of each year's course for more than a hundred jungle schools. Most importantly, its shelves were stocked with primers and other textbooks in the native languages, mostly in diglot form, which were also dispensed according to orders as needs were estimated by the teachers.

### *Student levels*

On the basis of tests given at the beginning of the course, the students of the 1957 teacher-training course had been grouped into three academic levels. Although no attempt had been made in the early courses to give official credit for the level attained,

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6 In the early years of the teacher-training courses, special textbooks were prepared for Levels I, II, and III. The subjects thus simplified were natural science and social studies, which included history, geography, and civic education. The special books used a reduced vocabulary and short sentences in large print and well spaced. These textbooks later became a source of material for composing a reference book for teachers and pupils of second- and third-year classes in the jungle schools. The texts for the training course are no longer in use: the reference book was used until 1972.



by 1957 this had become possible. By 1962 there were four levels of students, and by 1964 there were six, thus making it possible for students to complete elementary-school training and be ready for high school. Although in 1964 Level I constituted a review of second-year material, in 1967 the review was abolished; third-year material was then taught in Levels I and II, fourth-year material in Levels III and IV, and fifth-year material in Levels V and VI. By 1970, due to bilingual schools in the communities, many candidates were entering the training course at fourth- or fifth-year levels, and some had already finished their elementary education. However, from smaller, more isolated communities and indigenous groups where linguistic work had only recently progressed sufficiently to establish schools, candidates were still prepared by the linguist and in precandidate courses, and entered at the lowest level.

### *Nonacademic curriculum*

At each of the levels, the academic material for that level was taught according to the official school system of the country. However, the curriculum included other aspects of training equally as important: organized Spanish practice, pedagogy, school administration, and practice teaching.

*Increased fluency in Spanish.* The method for handling additional Spanish practice varied from year to year. In 1963, when there were still only four levels of students in the training course, there were ten weeks of teaching and thirty-four hours of classroom time each week. Of these, at Levels I, II, and III, four hours per week were dedicated to remedial Spanish (three hours at Level IV). In 1965 a strong impetus was given this aspect of the course when the director, a university professor, taught and supervised two other professors in the teaching of Spanish. He prepared the Spanish course on the basis of dialogues and exercises. A placement test was given at the beginning of the course to divide the students into classes according to their Spanish ability. The same test was given at the end of the course and showed gratifying results.

Although division into levels of Spanish ability has not been a consistent part of the training course, extra Spanish help has been given. Very often the materials being developed for teaching Spanish in the jungle schools have been those that professors have used in the training course, and have been incorporated into a dual-purpose subject whereby students are not only obtaining practice in Spanish, but are being shown how to teach Spanish in their schools, using the same materials.

*School administration, pedagogy, and practice teaching.* These have had an important place in the training course schedule throughout. For example, let us take the 1963 plan. Of the ten weeks of thirty-four classroom hours, five hours per week were allotted to school administration in Levels I and II, and three hours per week in Levels III and IV. (In Levels V and VI, added later, there was less emphasis on this aspect of training, and more on academic training.)

Level I was composed of new candidates who would be expected to teach only beginning classes. In four of the hours allotted, the candidate students were taught such basics as how to alphabetize names, how to register students, how to keep attendance records, and how to make statistical reports of grade averages and attendance. They were taught how to test pupils for placement in the appropriate levels, and then how to test their progress through the year and how to give final grades. They were also taught to prepare and use yearly, monthly, and daily plans; to make an inventory of all textbooks at the end of the year; and to prepare an order for books that would be needed the following year. (Textbooks have in most cases been school property; for many years they were paid for by the teacher or the community, but more recently they have been paid for by the government.)

The remaining hour per week was dedicated to teaching how and where to construct the school; preparation and placement of blackboards, desks, and benches; and how to care for textbooks and other school equipment. Students were also instructed in the preparation of adequate playground and sanitary facilities.

In Levels II, III, and IV, material taught in school administration in Level I was reviewed and augmented with more advanced classes in mind.

In the 1963 plan, Pedagogy and Practice Teaching were given thirteen hours per week of classroom time in Level I, nine hours in Levels II and III, and thirteen hours in Level IV. In Level I the students were taught what the subject matter was for transition classes, what textbooks were to be used, and how to teach the various subjects. They were also taught how to cope with two or three levels of students, teaching the levels consecutively and assigning helpful review or drill exercises to the otherwise unoccupied pupils.

In Levels II and III, students were prepared to teach grades beyond transition. They were also taught how to conduct classes for up to five levels of pupils simultaneously, since many were teachers in one-room schools where the number of pupils did not warrant the hiring of more than one teacher.

The students of Levels I and II were taught by field linguists who knew the structure of the primers and textbooks in the vernacular languages; Levels III and IV were taught by the professors of the training course.

Practice teaching varied from year to year. In 1964 there had been four hours of practice teaching distributed throughout each week. In 1965, part of the teaching practice was concentrated into four hours a day for five successive days, thus giving practice for the kind of planning and management that the teachers would be doing in their communities. Children of teachers' families often served as pupils for practice teaching. For at least two years, students were taken in groups, by turns, on Fridays, to a nearby Shipibo village. There two bilingual teachers conducted "model" classes which the students observed, and which would later be the subject of discussion.

In 1967, an innovation was made in the scheduling of pedagogy and related classes. These were to be taught in a special level for students who registered specifically for these courses. In the previous system, teacher candidates who had finished fifth year of primary school would not receive the necessary training in pedagogy and administration without repeating some

years of academic study along with it. In this newly created pedagogy level, the students received not only pedagogy instruction, but also an extra course in Spanish grammar (from a structural point of view) and in arithmetic.

In the following years, two pedagogy courses were established. All candidates entered the Pedagogy I course first. After studying Pedagogy I, students completed the academic courses and the Pedagogy II course, in an order recommended by the director or the coordinator of bilingual education in the jungle. (During the years spent in the academic courses, the students received a small amount of refresher training in pedagogy.)

### *The women's course*

In 1965, a training class was initiated for women whose husbands were attending the course. Prior to this, some help had been given to teachers' wives in reading and sewing, and now for the first time there was an official course for women in home economics. Basic practical courses in sewing, cooking, hygiene, child care, and housekeeping were taught. Since that time, the women's course has been a regular part of each session of the teacher-training course.

### *Health*

In addition to a unit of study called The Child and Health, which is a part of the regular academic program in all primary schools, for several years all students in the training course were given instruction in health principles and the diagnosis and treatment of common ailments. A manual of ailments and treatments was prepared, and students were taught how to use it. The students who had had sufficient training were permitted and encouraged to take back medicines to administer as needed in their communities. During most of the training courses, an ophthalmologist from Lima donated his time to give eye examinations and prescriptions, even seeing that the prescriptions were filled. Sometimes dental help was also available.

*Diverse activities*

Each training course has had its differentiating characteristics. In 1964, classes in community development and premilitary instruction were introduced. Ever since a suitable sports field became available, all the training courses have had a sports program. There have been intramural soccer games between teams composed of students from the various levels. In the 1957 training course, and in several later courses, assemblies were held. Student officials of the school "municipality" were elected, and there were student committees, each with definite responsibilities related to the student body. In almost all of the courses, there has been an excursion to acquaint the students with agricultural or other projects beyond the immediate neighborhood of Yarinacocha. In 1964, the students were encouraged to write short articles, with instructive value on themes related to their communities. These were put on the bulletin board for all to read. In one of the training courses there was a special class for several students who were to become supervisors of schools for their own language group.

*HIGH SCHOOL TRAINING*

It has been noted that in 1964 the student body had increased to 154. For several years after that, there was little change in the number of students, primarily because students completing elementary school classes went on to study in vacation high school courses away from Yarinacocha. In 1967, there were twenty-five such students: fifteen in first year, six in second year, and four in third year of high school. In 1969, the teacher training course was expanded to include high school training and has continued to do so, thus making possible continued education for students graduating from the elementary grades. By 1977, 240 of the 320 bilingual teachers had graduated from high school.

**RECENT DEVELOPMENTS**

In April of 1972 a new system of education, called the Educational Reform, was initiated by the government. The government has been deeply concerned that the aboriginal languages be maintained as vehicles of communication, and is very much interested in bilingual education. At the same time, the Educational Reform, introducing new philosophies and points of view, has revamped the educational system of the country. Training courses have continued in the same general pattern as before, but are geared to the Reform system with orientation into the new methods.

In the pedagogy department of the 1978 training course, classes were taught to a small group of seven candidates as well as to a group of thirty-four experienced teachers back for refresher courses. A further group of eleven received training as supervisors, an introduction to linguistics, and other material intended to equip them for more leadership responsibility in education in the jungle.

**SUMMARY**

The bilingual school teachers trained in these courses have, over the years, taught thousands of pupils in a total of twenty eight language groups; in 1978 over 12,000 were enrolled. In addition to their classroom activities, they have served their communities in a multitude of ways.

Ever since its inception by the government in 1952, the teacher-training course has been endorsed and promoted by each succeeding government as an integral part of the bilingual education program. In 1956, the post of Coordinator of Bilingual Education in the Jungle was created, with technical and administrative aspects of the program to be handled by his office. The director of the 1956 training course was appointed to the post and served for two years. Such was his dedication to his work, his confidence in the teachers, and his encouragement to them that he is still remembered by them. In 1964, the

director of the 1962 training course was appointed to the position. Believing firmly in the purpose and efficacy of bilingual education, he had served not only as director but had continued to be most helpful to the program as a whole. Now, as coordinator, his influence was strongly felt in all aspects of the program, including the training courses. In 1968 he was given other responsibilities in connection with bilingual education, and a new coordinator was appointed, serving in that capacity until the program was decentralized.

In addition to the interest of the government and the inestimable services rendered by the coordinators, the directors of the courses have contributed not only their professional ability in the cause of training teachers, but their personal interest, often going much beyond the call of duty in their desire to help. Many of the professors, too, are worthy of the highest tribute for their altruistic service. The assistance of SIL members in various aspects of the program has also been an effective contribution. Thus teamwork has made possible the degree of success experienced in the program.

## THE VILLAGE SCHOOLS: GOALS AND THEIR IMPLEMENTATION

Patricia M. Davis

As detailed in chapter 6, the establishment of goals, materials, curriculum, and administrative organization for the bilingual school program of Peru has been a lengthy developmental process. Rather than being definitive, it is a process which continues to this day. The purpose of this chapter is to summarize its development with charts, outlines, and illustrations which we feel will be helpful to the reader.

### GOALS

#### *Realities of the jungle situation*

The jungle presents a special situation, with opportunities and problems varying greatly from those encountered in other parts of the country. We found it necessary to analyze carefully what expectations an educator could reasonably hold. The evaluation resulted in a program which was slowed down considerably from that used in other primary schools, mainly for the following reasons.

*The load of information to be taught.* Prestige-language schools are geared to children who are already native speakers of the language of the classroom and, in the main, have benefited from a fair amount of preschool orientation. In contrast, children of minority groups, isolated from a literate



society, wrestle with many unfamiliar concepts upon being introduced to a classroom situation, e.g., the purpose of a school, what books are, what it is to read and write, what numbers are for, and the idea of school routine, to name a few. In addition, an extra subject, Spanish as a second language, must be added to the curriculum. The result is a heavy load of new information which requires more time to teach than would ordinarily be allotted in a prestige-language school system.

Shell's experience corroborates this observation: "As the planning continued, it became obvious that native children, not accustomed to a numerical system with base 10 as in Spanish, would need more than one year of transition<sup>1</sup> in order to become acquainted with the value of numbers and to master addition and subtraction facts of numbers 1 to 20 (the standard for primary schools at that time).... It was decided to have three years of transition" (see chapter 6, p. 92).

There has been no indication of lower than normal I.Q. ratios in the aboriginal groups of the jungle: in general, we have found ability levels on a par with other cultures. It is language and cultural factors that require vernacular-speaking children to learn appreciably more material in their beginning year(s) of school than do children from the prestige-language group.

*The effect of multiple levels.* Another factor which affects the rate at which material can be introduced is the number of levels which the village school teacher is expected to handle. A teacher with a class where all the students are on the same level will be able to teach material much more rapidly and thoroughly than will a teacher whose attention is divided among four, five, or even six levels. In a multisection school, it is expected that the teacher will require more time to cover all the material than will be the case in a one-section classroom.

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<sup>1</sup> As explained in chapter 6, Transition in the Peruvian school system at that time was the name given to the first year of school and was roughly equivalent to first grade in the United States school system.

*Goals for a feasible program*

In the preceding chapter Shell has mentioned the following original general goals of the bilingual school program:

- To follow the national course of study, with adaptations in keeping with the jungle environment.
- To prepare students to enter regular primary schools at the end of second-year level, i.e., the third year of formal training in the national school system.
- To prepare textbooks which would serve a dual purpose as teachers' guides and would parallel the methods taught in the teacher-training course.
- To teach in the vernacular language initially and extend the concepts learned to Spanish.

In order to meet these general goals, specific goals were set up for each course of study.

*Goals for reading, writing, and arithmetic.* The outline presented in Table 7.1 delineates the goals accepted in the mid-sixties for reading, writing, and arithmetic for the first three years of study in a bilingual school. It also serves to illustrate the types of objectives which had to be kept in mind as the books were planned.

*Goals for introduction of the national language.* The bilingual school program was designed to serve as a bridge between the indigenous culture and the national life. This involved teaching Spanish as a second language until students were equipped to enter the national school system and study unaided (or with minimal aid) in the national language. Since learning another language is a lengthy process and one which can create both psychological trauma and mental blocks if the student is forced to learn too rapidly, it has been particularly important to allow sufficient time for language learning. The time span varies depending on the degree of bilingualism of the native populace and on how much bilingual-bicultural contact with the "outside world" is experienced during the learning process.

Peru has used the schedule shown in Table 7.2 in the jungle schools for introduction of the national language.

TABLE 7.1. GOALS OF THE TRAINING COURSE<sup>2</sup>

## GOALS AND SKILLS CHART

Reading:

- General goals: Students recognize words and syllables, read simple material with comprehension and are able to attack new words.
- Transition 1: Recognition and reading of sight words in simple stories.
- Transition 2: Recognition and reading of syllables. Attack of short, unknown words by means of syllables. Reading of simple story material.
- Transition 3: Attack and reading of unknown words of greater lengths by means of syllables. Reading with correct expression. Answering questions concerning material read.

Writing:

- General goals: Students are able to write everything they wish to, quickly, legibly, and with well-formed letters.
- Transition 1: Correct position. Formation of all printed letters in lower case.
- Transition 2: Formation of printed capital letters. Formation of punctuation symbols. Formation of cursive letters in lower case (large size). Writing complete name. Writing by dictation.
- Transition 3: Formation of cursive capitals. Transfer of cursive letters to normal size. Writing as an expression of personal thoughts.

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<sup>2</sup> Compiled by Martha A. Jakway; see chapter 8.

Arithmetic:

- General goals: Students know all the numbers up to 50 and can represent groups of objects with the corresponding numeral. Students can perform the four basic operations of addition, subtraction, multiplication and division and use them with ease in everyday situations.
- Transition 1: Counting objects to ten.  
Writing numerals to ten.  
Addition and subtraction with numbers one through eight (no zeros involved).
- Transition 2: Counting objects to 20.  
Writing numerals.  
Addition and subtraction with numbers 0-18.  
Recognition of squares, rectangles, triangles.  
Recognition of the units of the national monetary system (under 20) and their equivalent values.  
Comparison of two numbers, using more than, less than, equal to.
- Transition 3<sup>3</sup>: Counting to 50.  
Recognition of tens and dozens.  
Measurements with the meter stick.  
Telling time by the hour and half hour.  
Addition and subtraction of two-digit numbers.  
Multiplication and division with answers to 30.  
Roman numerals one through twelve.

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3 After the first years of the program, as student and teacher proficiency increased, it became possible for pupils in certain tribes to complete Transition in two years rather than in three. In consequence, Transition 3 was dropped from the schedule of many schools.

TABLE 7.2.  
TRANSITION FROM VERNACULAR TO SPANISH IN CLASSROOM

GRADE	VERNACULAR LANGUAGE	SPANISH LANGUAGE
1a	80% Reading and writing in the vernacular. Entire curriculum taught in the vernacular.	20% Familiarization with classroom terms. Spanish as a second language via oral Spanish dialogues.
1b	60% Reading and writing in vernacular. Entire curriculum either taught or thoroughly explained in the vernacular.	40% Familiarization with classroom terms. Oral Spanish cont'd. Beginning of Spanish reading and writing. <sup>4</sup>
2	50% Reading and writing in vernacular. Main teaching in the vernacular.	50% Oral Spanish. Lesson reviewed in Spanish. Spanish reading and writing.
3	35% Reading and writing in vernacular. Explanations presented in vernacular.	65% Major teaching in Spanish. Oral Spanish. Spanish reading and writing.
4	20% Composition in vernacular. Explanations when necessary.	80% Full Spanish curriculum. Oral Spanish. Spanish reading, writing, composition, and dictation.

<sup>4</sup> Reading and writing of the second language is now programmed for the third year of study, although some groups which have a great deal of contact with Spanish speakers prefer to begin earlier (see further explanation below).

Grade 1c (formerly Transition 3) has been omitted because it was dropping out of the schedule of most schools by 1971 when this chart was prepared.

In 1972, a committee of Ministry of Education appointees, wishing to speed up the process of Spanish learning, recommended that in first grade the proportion of vernacular to Spanish be changed to 30% vernacular and 40% Spanish. It has never been possible to implement this schedule wholly, although, given adequate textbooks for the teaching of Spanish as a second language and careful teacher orientation, it could be followed in groups where there is a fair degree of bilingualism. In more monolingual groups, and particularly in multi-section schools taught by only one teacher, the slower schedule still seems necessary if the full academic content of the national curriculum is also to be taught. This is true because a program seeking to prepare students to enter the national school system cannot afford to curtail many goals. However, a program which does not aspire to parallel the national school system might well be scheduled without allowing time for art, music, crafts, vocational training, or physical education (see chapter 20).

*When should reading in the prestige language be started?*  
The following has been our experience:

- Some of Peru's vernacular languages are considerably more complicated linguistically than Spanish and other Indo-European languages and require more time for the teaching of reading and writing.

- The ability to read in the mother tongue needs to be firmly established *before* reading in a second language is introduced. Therefore, reading in the vernacular is emphasized during the first two years of school, and reading in Spanish is delayed until the third year. The transfer of reading skills to the second language then takes place quickly.

- If reading in a second language is begun too early, vernacular-speaking children usually are able to pronounce the words (by sounding them out), but they will do so without comprehension. Reading then becomes, insofar as they are concerned, a type of hocus-pocus for which understanding is not expected. To avoid this problem, a preliminary course in

speaking the second language (called Oral Spanish)<sup>5</sup> is included in the beginning classes of the bilingual schools. Subsequently, the Spanish reading program is carefully graduated, beginning with words and concepts which the pupil has already learned and understood before progressing to new vocabulary. The teacher is instructed to make sure the pupils understand the new material as they read and can translate it into the vernacular. Pupils should also be able to answer questions on the material.

### IMPLEMENTATION

#### *Details of a specialized curriculum*

*Teaching materials.* In planning textbooks and visual aids for vernacular-speaking children, we have found that the following items needed to be considered:

- **THE STANDARD OF EDUCATION AND THE AMOUNT OF PEDAGOGICAL TRAINING RECEIVED BY THE TEACHERS.** In the jungle, most of the vernacular-speaking teachers who initially began the teaching program were newly literate. The textbooks had to be planned in such a way that an unskilled teacher could use them easily. This was accomplished by standardizing types of lessons and unifying the format so that pages which looked alike were all taught using the same steps, which resulted in only three or four types of lessons being used per book. Recently, writing has been included in the reading books rather than in a separate book to assure that the work done will reinforce the reading lesson. Subjects for discussion, seat work, and drills have also been included as shown below. However, as teachers become more expert, they tend to

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5 The preface of the textbook *Modern Spanish* (a project of the Modern Language Association. New York. Harcourt, Brace & Co., 1960), contains an outline stating methodology for the preparation of second-language textbooks. We have found these principles to be very helpful.

depend less upon these aids and to branch out with their own creative ideas. This is also encouraged.

In former years, many teacher's guides were prepared, but in most cases they were not used very much by the teachers, many of whom are still slow readers. A profitable alternative has been to include all essential drills and instructions in the children's text, either in the lesson itself, in fine print at the top of the page, in an interleaved facing page in a teacher's copy, or (less effectively) in a page of instruction at the front of the book. Pages which include all the drill may look less interesting, but it is the only sure way we have found, so far, to assure that teachers will have and use all the exercises their pupils need (see the sample pages from the arithmetic and the new reading books on the following pages).<sup>6</sup>

● **TEACHER'S MANUALS.** These should be presented in simple language and in the form of easy, succinctly worded steps. Most teachers are too busy to take the time and effort required to struggle through paragraph-length instructions.

● **TEACHING AIDS, VISUAL AIDS, ETC.** These have sometimes helped in the teaching process, but if too complicated, they have proved to be of little value. Fewer aids are now used (flash cards for words, syllables, and the combinations of addition and subtraction), and their use is standardized throughout the schools.

● **SIZE OF PRINT.** We have found, somewhat to our surprise, that print used in the beginning books does not need to be as large as we originally thought. Although prereading material is still prepared using letter guides, first primers (unless intended for people with poor eyesight or with a similar special need) can be printed in 14-point type (slightly larger than standard pica). By the time a child's eye muscles have reached maturity (generally between his seventh and eighth

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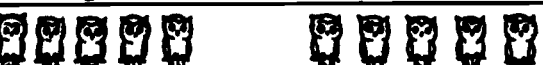
<sup>6</sup> Instructions have been translated into English for the convenience of the reader. A full bibliography of the materials of SIL's Peru branch may be obtained by requesting the *Bibliografía del Instituto Lingüístico de Verano en el Perú 1946/1976* from: Summer Institute of Linguistics, 7500 W Camp Wisdom Road, Dallas, TX 75236 or from: Instituto Lingüístico de Verano, Casilla 2492, Lima 100, Perú, S.A.



First assignment: Draw 2 squirrels in a tree and 8 squirrels on the ground and write the number which represents the total.

Lesson: The teacher should explain that the combinations of 9 and 1, 8 and 2, 7 and 3, 6 and 4, 5 and 5 always total 10, as can be seen by the drawings on this page.

Second assignment: Solve the problems of this page.

10		
9		1
8		2
7		3
6		4
5		5

$$\begin{array}{r}
 1) \quad 5+ \\
 \quad \quad 5 \\
 \hline
 \end{array}
 \qquad
 \begin{array}{r}
 6+ \\
 \quad \quad 4 \\
 \hline
 \end{array}
 \qquad
 \begin{array}{r}
 7+ \\
 \quad \quad 3 \\
 \hline
 \end{array}
 \qquad
 \begin{array}{r}
 8+ \\
 \quad \quad 2 \\
 \hline
 \end{array}$$

$$\begin{array}{r}
 2) \quad 10- \\
 \quad \quad 5 \\
 \hline
 \end{array}
 \qquad
 \begin{array}{r}
 10- \\
 \quad \quad 2 \\
 \hline
 \end{array}
 \qquad
 \begin{array}{r}
 10- \\
 \quad \quad 1 \\
 \hline
 \end{array}
 \qquad
 \begin{array}{r}
 10- \\
 \quad \quad 7 \\
 \hline
 \end{array}$$

$$\begin{array}{r}
 3) \quad 10- \\
 \quad \quad 9 \\
 \hline
 \end{array}
 \qquad
 \begin{array}{r}
 10- \\
 \quad \quad 6 \\
 \hline
 \end{array}
 \qquad
 \begin{array}{r}
 10- \\
 \quad \quad 3 \\
 \hline
 \end{array}
 \qquad
 \begin{array}{r}
 10- \\
 \quad \quad 4 \\
 \hline
 \end{array}$$

Figure 7.1. Sample page from elementary arithmetic text,



12

Analysis of syllables: ti, ta.  
 Newly formed word: tapiti.

Nato riqi tita. Jara cai atapa benai.

tita	i
ti	ti
i	tita

tita	a
ta	ta
a	tita

ti	ta
tita	

i	a
ti	ta

ta
ti

i	a
ti	ta
pi	pa

ta
tapiti

pi	a
pia	

pi	ti
piti	

ta	pi	ti
tapiti		

Nato riqi epa. Jara cai tapiti benai.

tapiti
piti

piti
pia

papa
capa

.	.	.	.	.	.	.	.
i	-	o	-	o	-	o	o
i	-	o	-	o	-	o	i
i							i

Dictation: atapa, piti, a, pa, ca, i, pi.

Figure 7.3. Sample page from a primer.

birthdays) he is able to see as well as he ever will. Pica type may just as well be used for this age group and beyond. This does not preclude the need to allow plenty of white space and to use an inviting format, however (see samples below).

- **PICTURES.** Especially in the early primers, the pictures highlight items familiar to the children. We have found clear line drawings to be preferable to more complicated artwork. Stylized modern art is not usually well understood by children in Amazonia. Color can be helpful but often detracts if the shades are not realistic as perceived by the readers.

- **STORIES.** Stories rooted in the locale and the culture are best understood by beginning students, since they proceed from the known to the unknown.<sup>8</sup>

*Schedule.* From 1952 through 1971, in spite of a continuous process of modification and improvement, the bilingual schools maintained a similar type of program. (One major redistribution of the teaching hours did occur in the late sixties when the country changed from a five-and-a-half-day to a five-day week.) Important changes were made beginning in 1972, when the globalized method of teaching was adopted by the Educational Reform.<sup>9</sup> However, for the purposes of this article, we present in Table 7.3 a summary of the pre-1972 curriculum for the bilingual schools. Variation occurred, of course, from one

8 Further details concerning textbook preparation may be found in Sarah Gudschinsky, *A Manual of Literacy for Pre-Literate Peoples* (Ukarumpa, Papua New Guinea: Summer Institute of Linguistics, 1973). Important principles are also found in William S. Gray, *The Teaching of Reading and Writing* (Chicago, Ill.: Scott, Foresman and Company, 1961), and in *Teaching Reading and Writing to Adults. A Sourcebook* (Tehran: International Institute for Adult Literacy Methods, 1977).

9 The Educational Reform, applied progressively throughout the country, introduced decentralization of the school system, the globalized method of teaching reading, and modern math, and required a revised schedule, with a new set of textbooks to correspond. As the method has been tested, it has been revised. Carefully prepared curriculum books for all subjects are now given to each teacher, who then prepares Units of Experience adapted to the locale and to the cultural setting of his school. (See Appendix C for sample pages of the 1977 curriculum.)

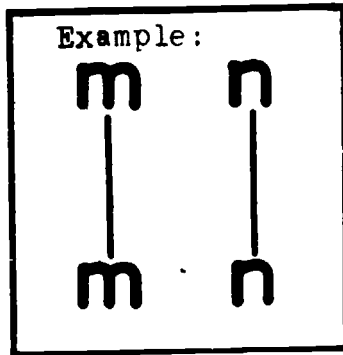
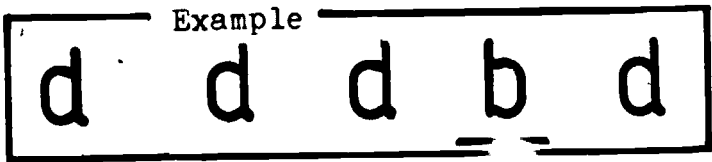


Figure 7.4. Letter size used in preprimer *Look, Think and Do*.



Nimara cai.

nontinra cai.

tita

Nima

cai

papa

Cate

nonti

Nima

Nimara cai.

nonti

nontinra cai.

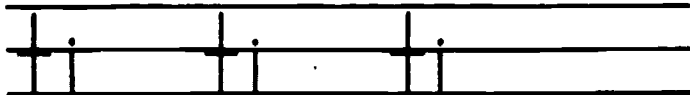


Figure 7.5. Sample page from the first basic reader in Shipibo, designed for six-year-olds.

TABLE 7.3. CURRICULUM AND TEXTBOOKS FOR BILINGUAL SCHOOLS

Religion: 15 minutes per day - all levels.					
	<u>Transition 1</u> (Grade 1a)	<u>Transition 2</u> (Grade 1b)	<u>Transition 3<sup>a</sup></u> (Grade 1c)	<u>First Year</u> (Grade 2)	<u>First Year Advanced<sup>a</sup></u> (Grade 2b)
Reading in the vernacular	Reading readiness; Primers #1 and #2 (sight words, syllables, word recognition by syllables, and simple stories).	Primer #3 (more syllables; how to attack new words; stories become more difficult).  Primer #4 Follows the same pattern.	Primer #5 and #6 (emphasis on closed syllables) More connected reading to develop fluency; questions requiring written answers develop comprehension). Should be able to read short stories independently by end of year.	Primers #7 and #8  Development of reading skills and broadening of information to include unfamiliar subjects.	Advanced reading in the vernacular developing fluency.
Writing	Large printing of letters, words and syllables in coordination with Primers #1 and #2.	Printing of syllables and words chosen from Primer #3 and #4; introduction of cursive writing, large size.	Practice in writing cursive regular size, in the native language, capital letters and very short stories.	Textbook ADVENTURES IN SPANISH gives practice in writing sentences and answering questions in Spanish.	Creative story-writing in both the vernacular and Spanish.
Arithmetic	Picture cards for teaching quantities & writing of numbers to 10.	MATH #2 (addition & subtraction combinations 5 through 8).	MATH #4 (addition & subtraction facts through 20, problems).	MATH #6 (addition & subtraction of tens and units; division by 2, 3, 4).	Catch-up on math, or MATH #8-10, as an introduction to Second Year math.

	Text MATH #1 was later replaced with workbook LET'S COUNT. MATH #2 (addition & subtraction facts up to 5. Book completed in Transition 2).	MATH #3 (addition & subtraction facts 9 through 14; introduction to money, geometric figures).	MATH #5 (multiplication by 2, 3, and 4; Roman numerals, problems, etc.).	MATH #7 (multiplication and division by 5 & 6, the metric system, problems, etc.).	
Orel Spanish	A specially prepared course which teaches conversational Spanish.			Nature and Social Studies #1 - vernacular and Spanish on facing pages.	Nature and Social Studies #2 and #3 - vernacular and Spanish on facing pages.
Spanish Reading	Flexibility of schedule for beginners allowed extra playtime and early dismissal.	Spanish Reading #1, 2 & 3 which use syllables common to most of the Peruvian tribal languages and Spanish (begun the second half of the year).	Spanish Reading: 3 primers used as beginning readers in Spanish-speaking schools introduce the letters and syllables not used in the vernacular. Children emerge as slow independent readers. Words from primers are written, questions answered, etc.	Spanish language readers used in national school system.	Spanish language readers used in national school system.
Hygiene Music Art Manual Arts Physical Education School garden	Classes taught once a week for all levels, usually grouping the students all together.				



language group to another both as to hours and as to names and numbers of books.

Transition 3 and first-year-advanced (marked with asterisks in the chart) were dropped from many school schedules after the beginning years, particularly in more bilingual tribes. This was because increased proficiency made it possible for the students to complete all of the work in less time. Upon completion of first-year and first-year-advanced material, students entered second year, which maintained a full Spanish curriculum except for reading and some explanations in the vernacular.

*Explanation of items numbered in Table 7.3.:*

- (1) *Religion.* Religion is a part of the regular school curriculum throughout Peru.
- (2) *Reading.* Several *reading-readiness* programs have been tried, some with more success than others:

- **FLANNELGRAPHS.** An effective use of flannelgraphs introduced reading in the early days of the bilingual school system. A few schools still retain the method, but in general, teachers were unable to keep the materials from being lost or destroyed, and the method fell into disuse (see figure 7.6, pp. 134-36).

- **SCRAPBOOKS.** These are helpful for learning picture recognition. However, they must be supplied from the "outside" as there is no source of pictures in the native communities. Also, it is hard to find pictures that can be recognized by the indigenous child who has had no contact with the world beyond his village. If made, these books need to be very sturdy in order to withstand hard handling. Cloth books, sewn together and with edges pinked with pinking shears, have held up well.

- **WORKBOOKS.** In 1968, the workbook *Look, Think and Do* was published and has been effective in teaching picture recognition and the recognition of items in the categories "same" and "different." This book is not very large and

therefore not prohibitively expensive (see figure 7.7 for sample pages).

A similar kind of prereader is now planned in order to complete prereading instruction more effectively.

● COMBINATIONS OF THE ABOVE seem to have been the most successful.

\* \* \* \* \*

The new reading methods introduced since 1972 have yielded textbooks based on key sentences, which are then analyzed and the words and syllables used to build up other phrases. The story content serves to teach moral and social values. With the experience gained over the years, the books now being produced promise to be effective (see figure 7.8).

(3) *Arithmetic* (see also chapter 6). Readiness was originally taught with picture cards and a flannelgraph board (see figure 7.9). However, teachers experienced much difficulty in keeping these materials because of environmental problems such as wind, rain, and insects. Textbook *Math No. 1* was sufficient for language groups with a well-developed indigenous number system. However, several languages without such a system needed extra help. In 1969 a large workbook, *Let's Count*, was published and proved effective. However, since an expendable book is expensive, another program was developed in 1976 which relies on objects available to the native teachers such as sticks, stones, nuts, etc. (see figure 7.10). In early 1978, another beginning math text was developed incorporating the concepts of modern math with the methods developed in 1976. This book was planned for testing in the Aguaruna schools during 1978 (see figure 7.11).

(4) *Writing* (see also chapter 6). Beginning in 1975, writing books have been gradually eliminated by including the writing lesson at the bottom of each page in the reading books. Learning has proved more effective when, day by day, reading is reinforced by writing. However, the progression listed in the Summary Chart is still used for the introduction of material. Currently, cursive writing begins in the third year of school.

(5) *Oral Spanish* (see chapter 6). In 1971, a revised Oral Spanish course was developed on the basis of previous experience

Book One, a teacher's guide, contained useful dialogues which were to be memorized and acted out by the students. Tape recordings aided pronunciation. The results observed were good since the dialogues provided monolinguals with both the vocabulary and the confidence needed to approach the Spanish speaker, while at the same time enabling them to speak in Spanish about many facets of their daily life. Students finished the course in one to two school years, depending on the degree of bilingualism existing in their community.

However, it was difficult for the teachers to keep the tape players functioning in the adverse jungle conditions and to replenish their supply of batteries regularly. (Bulk quantities deteriorated before being used.) Because of this, the tape recordings, in most cases, fell into disuse. Nevertheless, even without them, the course has produced the best results of any tested thus far.

In 1978, the book was restructured to conform to the format of the educational reform (see figure 7.12).

(6) *Spanish reading*. This course was discontinued in Transition 2 as the beginning books went out of print. Editions of the books used in Transition 3 and first year subsequently were also exhausted. With the program for writing new materials delayed because of changes in the educational system, a great gap developed in the Spanish reading program.

In 1978, a new Spanish reader was prepared for testing. Based on an interesting story restated in many ways to assure thorough teaching, it is designed to effect the transfer of reading techniques learned first in the vernacular language to the reading of Spanish, while at the same time furthering the student's knowledge of Spanish. Other features include the presentation of syllables by "families" and a coordinated writing lesson with dictation. Comprehension is emphasized by requiring the student to translate each sentence into his own language as well as to answer a series of questions about the story. To facilitate teaching, the same two-page model is used throughout the book (see figure 7.13). This book is designed for the third year of school, after the techniques of reading and

writing have been thoroughly established in the mother tongue. A series of follow-up books is also planned.

(7) *Hygiene*. A series of health books with large illustrations and simple explanations teaches about disease, microbes, parasites, tuberculosis, the building of latrines, and preventive medicine (see figure 7.14). Many groups also use hygiene books as advanced readers.

(8) *Manual arts*. The teacher, or another adult, teaches arrow making, spinning, pottery making, etc. in order to include the native arts and crafts as part of the school curriculum.

(9) *School garden*. Working together with the teacher, the children learn both to plant fields with cash crops and to beautify the school yard with ornamental plants. The cash crops are generally used to finance school needs, such as textbooks or clothing for the school children.

In recent years, under the educational reform, manual arts and the school garden have been combined with other community-oriented projects in a course called Preparation for Work, which corresponds to a vocational training course.

(10) *Physical Education*. Sports, games, and exercises learned in the teacher-training courses form the basis for the activities of this course.

(11) *Music, Art*. Lack of a textbook for these subjects has handicapped the teachers. A simple teachers' guide needs to be devised if these subjects are to be taught with a successful balance between vernacular and prestige cultures.

(12) *Nature and Social Studies* (see chapter 6).

### *Administration*

As delineated in chapter 6, the bilingual schools began as a very small experiment overseen by the Director of Rural Education from his Ministry of Education office in the capital city of Lima. And while he made the major decisions, the responsibility for daily operations was delegated to on-the-spot representatives.

The experiment grew until twenty years later, the bilingual education system of the jungle had become a large program

with its administration centralized on a Ministry of Education campus in the heart of the jungle. The Coordinator of Bilingual Education, with his staff of office workers and supervisors, carried full responsibility for the program, under the authority of the Director of Elementary Education in Lima (see chapter 6). This was in keeping with the nationally centralized system of education.

A number of benefits accrued to the bilingual education program as a result of this organizational structure. Clear delegation of authority permitted the Coordinator to handle administrative matters and/or problems promptly; there was freedom to adapt requirements, textbooks, and curriculum to the specialized situation; supervision was carried out by persons familiar both with the bilingual program and with the native cultures; pressure was not exerted upon native teachers to conform to norms established for Spanish-speaking schools; and a sense of solidarity was fostered among the jungle peoples.

In 1972, the educational system of the country was decentralized with the hope of providing more adaptability to regional needs. Six large educational regions were established, each headed by a director who was responsible for handling all administration, finances, and pedagogy of his area, as well as the preparation of texts and materials. Regions were subdivided into zones, and zones into districts. The local district controlled all the schools within its geographic area.

The decision to decentralize the educational system automatically decentralized the bilingual school system, cutting into sections a program which had been operated as one homogeneous unit and which depended, to a considerable extent, upon that kind of reinforcement for its continued success. The central office staff, over a period of time, was absorbed into the nearest zonal office. The village schools came under the jurisdiction of the district nearest to them, and thus were assigned to some thirty-four districts scattered over the vast jungle region.

Many zone and district directors demonstrated real concern for the bilingual schools, sought to understand their problems,

and attempted to provide freedom for adaptations to their special needs. Other administrators found difficulty in understanding a type of school so different from the majority, with teachers so minimally trained. Since, in general, administrators received little orientation as to the goals and methods of the bilingual system, pressure was exerted upon many bilingual teachers to conform to the program designed for monolingual Spanish-speaking students. As supplies of vernacular and bilingual textbooks were exhausted, and as new curriculum, teaching methods, and statistical records were introduced without adaptations for the bilingual situation, many teachers stopped using the mother tongue in the classroom and began to teach entirely from Spanish textbooks. Usually, in these cases, the teaching of Spanish as a second language also fell into disuse, since Spanish was now the major language of the classroom and it was reasoned that the students would have sufficient exposure to it.

Some schools managed to continue with a degree of success; however, as time passed, parents from many vernacular groups complained that their children no longer learned to read, write, and compute. Teachers report that their own sons and daughters were finishing four or five years of school without having mastered the material formerly taught in two or three years. But since there was no longer a central office nor a coordinator to whom the teachers might turn with these problems, there seemed to be no solution. One conclusion which has been drawn from the experience is that programs of this nature need to be given special attention and treatment within the national school system.

In May 1978, the Peruvian Minister of Education sent a high-level commission to the jungle to draw up a plan whereby the bilingual schools could again receive the special administrative assistance needed to make them function successfully. Although it was envisioned that cooperation and coordination should still be maintained with the district offices, the commission recommended that a central office be reestablished, that it be assigned the responsibility of supervision and textbook and curriculum preparation, that teacher training be

given new emphasis, and that a long-range objective be the training of experienced bilingual teachers to assume all administrative and technical responsibilities for the program.

As of this writing, unforeseen difficulties have prevented the plan from being implemented. However, given Peru's history of concern for her vernacular-speaking peoples,<sup>10</sup> there is reason to expect that continued efforts will be made to provide tribal groups with effective bilingual education.

### CONCLUSION

One encouraging result of the efforts made to adjust methods and materials to the special needs of the jungle situation has been a steady improvement in the quality of the program. Although at first some teachers were barely literate, many of them have now finished high school. As their academic level has improved, they have been able to teach more creatively. As a result, the students trained in the schools have become increasingly literate, bilingual, and aware of their place in the world. Entrance requirements for the teacher-training course have been steadily increased as more qualified candidates graduated from the bilingual primary program. It is now the exception rather than the rule to accept a barely literate candidate for teacher training, although such exceptions still need to be made for teacher candidates from language groups for which an alphabet has only recently been formulated.

As the curriculum improved, an increasing number of pupils from bilingual schools has moved on to vocational training and higher education. In communities where there is a fair level of literacy as a result of the bilingual school program, children now enter school with a much larger percentage of established prereading concepts than was formerly the case.




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<sup>10</sup> See chapter 1 and Appendixes A and B of this volume as well as Sydney R. Grant, "Peruvian Language Policy Towards Speakers of Indigenous Tongues." (Paper presented at the Annual Meeting of the Comparative and International Education Society, 1974.)

These trends, trends which we had hoped to see, were evidenced through 1971, and progress will, no doubt, continue to be evidenced as the problems connected with decentralization are solved.






**1.**

(On a flannel board, put up the pictures and read what the words say.)

**2.**

ina

ina

ina

ina

apa

apa

apa

parari




parari

parari

Give a card to a pupil; he should match it to the same word under a picture. The pupil (not the teacher) should read the word.

**3.**

ina

ina

ina

apa

•

•

parari

•

•

When all nine cards are in place, ask each pupil to take one off, in random order. Example: Ask one pupil for "parari", another for "ina".

Figure 7.6. Using the flannelgraph for reading readiness.

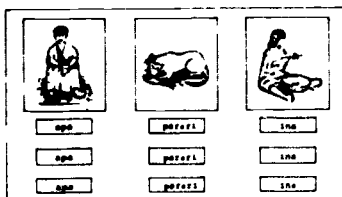
4.

Use two boards. Place the pictures with words on one and the pictures without words on the other.

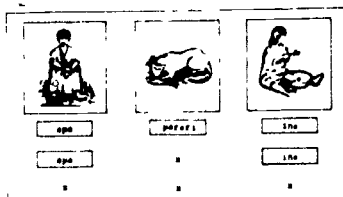


Give the cards to the pupils. They should find the word under a picture and then place their card under the matching picture where there is no word.

5.



6.



Same as for number 3.

**7** Turn over the pictures with words and give the cards to the pupils. They should place them under the correct picture on the other board.

**8** If the pupil forgets, have him turn over the pictures which have words in order to check his word with the words under the picture.

**9** Same as for numbers 3 and 6.

**10** Turn the cards over and ask the pupils to take one at a time and read it. As each takes his card, ask him, "What does it say?"

**11**

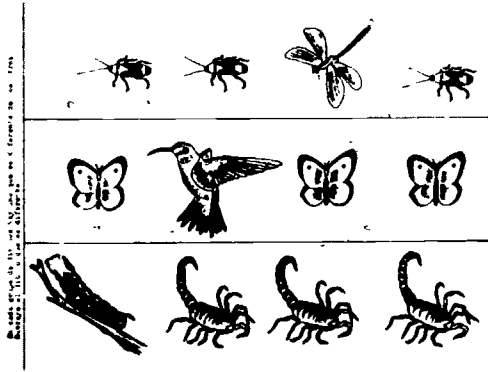


When each pupil has a card in his hand, show him the envelopes for three words. Ask the students to place their cards in the envelopes which match their words.

**12**



Read these three words in the Primer.



A	E	A	H	A	A
F	F	P	E	F	R
J	J	T	I	J	J
M	N	A	M	W	M
N	Z	N	M	V	N
W	N	V	W	A	M
E	F	E	P	E	R

B	B	P	R	E	B
P	P	B	F	R	R
O	U	O	I	U	O
U	V	O	U	D	U
C	C	O	C	D	C
D	B	P	D	O	D
H	E	P	H	N	H


co	ti	fe	pu	no	je
pa	ej	pu	at	ba	ba
ti	af	di	di	ti	no
	co		fe		ti
	pa		mo		pa
	fu		ra		fe
je	pe	wa	ha	va	fa
me	oo	ro	tu	pa	si
pe	ba	tu	ro	fa	pa
	me		mi		ho
	je		yo		va
	ho				tu

Figure 7.7. Sample pages from the preprimer *Look, Think and Do*.

17

**Lección 4. Tercer libro**  
**Consejos sobre la importancia de ayudar y compartir con los compañeros.**

---



Cua como tacateya.  
 ...  
 tacas macu  
 pecatu tacatu  
 tacateya Miye  
 macu pecatu  
 ...

Cua como tacateya. Miye tacas. Cua  
 tacatu pea. Cua pecatu pejuhua.  
 .....  
 x Cua tatu macu. Cua como cua tatu  
 pea. Cua pecatu pejuhua.

---

**ESCRITURA. Dicter: tacas, macu y macu.**

tacas      tacas

---

18

Con la letra g escribir la sílaba ga y la palabra gaga.

Cua como tacateya.

1 Cua  
cama  
cama  
ca  
a

2 a      u  
ca      cu

3 ca    ta    pa    ma  
cu    tu

ca pa  
caga  
Caga

caga                      macu                      tacateya  
 tacateya                  caga                      pecatu  
 .....  
 Cua como tacateya. Caga tacateya. Cua  
 pecatu pea. Cua tatu pejuhua.

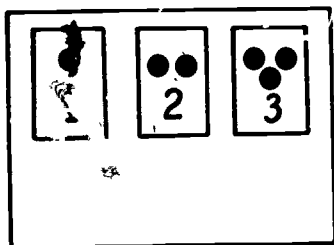
---

**ESCRITURA. Dicter: gaga y cua gaga gaga**

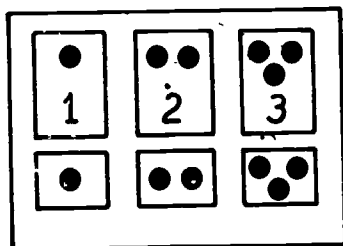
caga      macu      Caga

Figure 7.8. Sample pages from the first book of the basic primer series in the Arabela language.

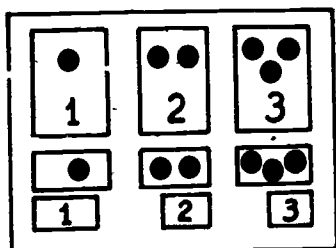




- 1 Place the pink key cards on the flannelboard. Count and read the numbers 1, 2 and 3.

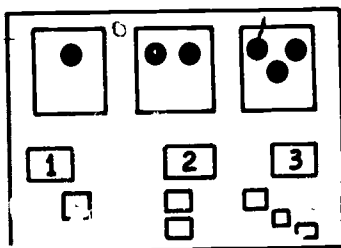


- 2 Give the pupils the blue pattern cards. Have each count his card and place it beneath the matching number.



- 3 Mix the blue pattern cards with the number cards. Give one to each pupil and ask him what number he has. He should place his pattern card correctly on the flannelboard.

Next ask him to take off the board a pattern card to match the number he still holds in his hand. (Be sure to do this drill in random order.)



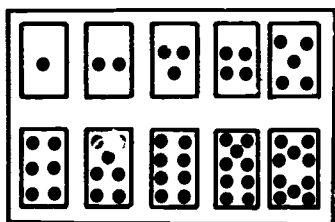
- 4 Mix the pattern cards. Give them to a pupil and ask him to place them on the board in order. Do the same with the number cards.

.....  
Show the numberless key cards to the pupil, asking him to place the correct quantities beneath each card.

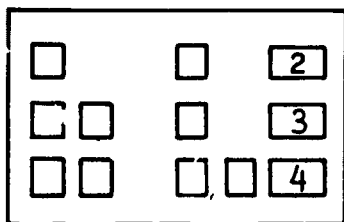
.....  
Finally, collect the cards as in Number 3.

Figure 7.9. Using the flannelgraph for arithmetic readiness.

- 
- 5 - Teach the numbers 4 and 5 with the same steps as for 1 - 3.
  - 6 - Teach the numbers 6, 7 and 8 with the same steps.
  - 7 - Teach numbers 9 and 10 with the same method.
- 

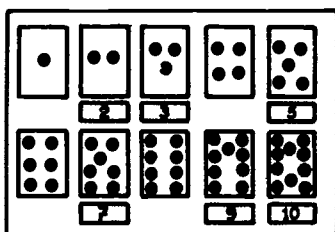


- 8 Before beginning BOOK No. 2, give each pupil the following test:  
 Mix the ten numberless key cards and have the pupil arrange them on the flannelboard in order.

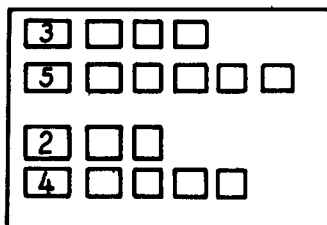


- 10 BOOK No. 2:

Demonstrate addition and subtraction combinations on the flannel board, using the blank pink and blue cards.



- 9 Mix the numberless key cards with the number cards and have the pupil place the numbers beneath the correct card.



- 11 BOOK No. 3

For pages 2 and 28 of this book, also use the blank cards.



## MATHEMATICS

GRADE I.

For readiness in Grade 1 the children should learn to:

- classify objects, according to their properties
- understand the idea of classification
- know the numbers from 1 to 10
  - .. quantity
  - .. symbol (relation between quantity and symbol)
- write the numbers from 1 to 10.

*IMPORTANT: The teaching of mathematics is very important.*

*In the Reform we are using new methods. They are very good, but the teacher who is not used to them can fall into many "traps".*

*We suggest that you follow the method below very carefully until you know it well.*

A. Teaching sets (3 weeks)DayLesson

- #1. a. Talk about the sets which we have in school:
- boys and girls, tall and short,
  - long hair and short, those with trousers, etc.
- b. Explain that in mathematics we call a group of objects a set.
- c. Give each child a bag which contains:
- 10 rubber seeds,
  - 10 stones,
  - 10 sticks (or reeds) each 10 cms. long.
- d. Ask the children to make sets by grouping objects.

For examples:



propeller



house



matches







tree

- e. Talk about the sets.
- f. Store the objects in the bags for use in succeeding days.



Figure 7.10. Sample pages from the Teacher's Guide for Mathematics.

20.



**B. Teaching numbers from 1 to 5****Numbers 1 and 2**

1. Raise the pattern card and say, "This is one ball." 
2. Raise the pattern card and say, "This is a group of two balls." 
3. Practice with the cards.
4. Seat work: The children make sets of 1 and 2 with all the objects in their bags.  
*Be careful that they follow the model of the pattern cards.*
5. Review the same lesson for 3 days.    
(With pattern cards, objects, and drawings on the blackboard.)


**Number 3**

1. Raise the pattern card and say, "This is a group of three balls." 
2. Mix with the other pattern cards and drill.
3. Seat work: The children make sets of 3 with all the objects in their bags.  
*Be careful that they follow the model:* 
4. Review for a week, practicing all the sets with pattern cards, objects, and drawings on the blackboard.

**Number 4**

1. Raise the pattern card and say, "This is a group of four balls." 
2. Mix with the other pattern cards and drill.
3. Seat work: The children make sets of 4 with all the objects in their bags.  
*Be careful that they follow the model:* 
4. Review for a week, practicing all the sets with pattern cards, objects, and drawings on the blackboard.

**Number 5**

1. Follow steps 1, 2, and 3, as for number 4.  
*Be careful that they follow the model:* 
2. Review for a week with pattern cards, objects, and drawings.

Sample pages from a beginning mathematics textbook developed in 1978 in the Aguaruna language by Gerardo Wipio.

5. Dutikameti profesor tumaini: Yama; stankita kukuch set. (Majupa kukuch jusake? Uchi anaimaini uno)

6. Profesor tumaini: dos kukuch tsameju setjei; menos uno kukuch set; jusake uno kukuch tsameju dos menos uno son uno.

7. Profesor pisarranum dakumaini: jinas conjunto dutika jintinimaini suma takaku ijubaun.

8. Profesor tikich conjunto dakumaini:

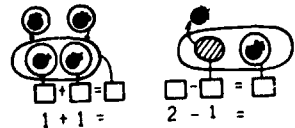
9. Profesor pisarranum uchin kusash dakumaini: shig uhuimatjetunama tusa.

10. Profesor pisarranum conjunto aidau dakumaini. Dutikameti: uchi aidau papilin dakumak nũmero esetuk suma restajei tekamaini.

Children learn to transfer the concept to figures, then write the answers to the problem.

Combinations of addition and subtraction are taught with objects available locally.

Children work the problem with objects before seeing it drawn on the blackboard.



#### Lección 66

1. Profesor uchiyai suma y resta tekamaini: tarleterum
2. Uchi aujmaini tarjeten. Uno mas uno son dos, dos menos uno son uno.
3. Profesor pisarranum esemaina ejercicio, uchi aidau jintinimaini pisarranum.
4. Uchi aidau papilin ejercicio esetuk tekamaini suma y restan.

$1 + 1 =$	$2 - 1 =$	$1 + 1$
$2 - 1 =$	$1 + 1 =$	$2 =$

$$1 + 1 = \square$$

$$\square + 1 = 2$$

$$2 - 1 = \square$$

$$2 - \square = 1$$

Figure 7.11. Sample pages from mathematics textbook in Aguaruna prepared by Gerardo Wipio in 1978.

23

**OBJETIVOS**

Usar correctamente las preguntas. ¿De dónde viene? ¿Dónde vive? ¿A dónde va? ¿Está lejos? ¿Cómo se viaja?


**TEMA MOTIVADOR**

Conversar con los alumnos. Los visitantes que llegan a nuestra comunidad. ¿de dónde vienen? ¿dónde viven? ¿a dónde van?

Si no sabemos, podemos preguntarles cortésmente con las preguntas de estas lecciones.

**MODELO DEL DIALOGO N° 1**

Aprender de memoria el siguiente diálogo, repitiéndolo y traduciéndolo, frase por frase.



Alumno:	Papa, no más. Siéntese en la banca.
Visitante:	Gracias.
Alumno:	¿De dónde viene usted?
Visitante:	De Lima.

The first Oral Spanish Course contains eight units each one of which includes:

- A few classroom commands.
- A new song.
- The objectives of the unit.
- A theme for discussion.
- Key dialogues.

- Variations of the dialogues, with indications as to the various situations in which they apply.
- Unit review.
- Test questions.
- Vocabulary of new terms (for teacher's use only).

26

**APLICACION DEL DIALOGO N° 1**

¿A dónde va

Con el visitante	Alumno	¿A dónde va usted?
	Visitante	Voy a Saipo.
	Visitante	¿A dónde vas tú?
	Alumno	Voy a Aquaylla.

Variación N° 2

En la comunidad	Alumno	¿A dónde va el señor?
	Adulto	El señor va a Huánuco.
	Alumno	¿A dónde va él?
	Adulto	El va a Arequipa.

Variación N° 3

Alumno	¿A dónde vas, mamá?
Mamá	Voy a la chacra.
Adulto	¿A dónde va ella?
Alumno	Ella va a Esperanza.

Variación N° 4

En la escuela	Profesor	¿A dónde vas tú, Pepe?
	Pepe	Voy a la casa de mi amigo.
	Profesor:	¿A dónde vas, Lola?
	Lola	Voy a la escuela.

Figure 7.12. Sample pages from textbook in Oral Spanish.

94



!No les ha sacado las plumas a las gallinas!  
!No le ha echado agua al gatito!...

No les ha sacado  
las plumas  
No le ha echado  
agua

No le ha echado  
agua  
No les ha sacado  
las plumas

sacado  
sa-ca-do

echado  
e-cha-do

—Pepe se ha portado muy bien durante todo el mes. No le ha echado agua al gatito. No le ha sacado las plumas a las gallinas

- Restructuring of the story.
- Test questions.
- Presentation of a family of syllables using words from the story. (For teaching purposes, only accented syllables are used.)
- Review of the story.
- Writing lesson.
- Dictation.

The first reading book in Spanish is designed according to the following model:

- Key sentence (a new sentence that continues the theme of the story).
- Practice of the new words found in the key sentence.
- Division of the new words into syllables to help the pupil.

95

¿Quién se ha portado muy bien durante todo el mes?

¿Cómo se ha portado Pepe?

¿Le ha echado agua al gatito?

¿Les ha sacado las plumas a las gallinas?

gallinas	- gallinas
alif	alif
gatito	- gatito
ti	ti
arrepentido	arrepentido
tfo	tfo
dijo	- dijo
gui	- tranquilo

Quando el Director regresó, todos le dijeron: —!Pepe se ha portado muy bien! Se ha portado bien durante todo el mes.

!Pepe se ha portado muy bien!

Ejercicio: Escribis la respuesta a la pregunta: Cuando el Director regresó, ¿qué le dijeron los niños?

Figure 7.13. Sample pages from the Spanish Reading textbook.

Después de pararse en los esputos de Noé, las moscas salieron de su casa buscando más comida. En otro lado de la comunidad el almuerzo estaba listo. Aquí las moscas encontraron más comida. ¡Mire al joven que está comiendo la misma comida donde se habían parado esas moscas! Así pasaron los microbios de la boca de Noé al cuerpo del joven.



-26-

Figure 7.14. Sample page from the health manual, *The Flies*.



## THE DEVELOPMENT OF VERNACULAR SPEAKERS AS SUPERVISORS

Martha A. Jakway

As mentioned in the overview in chapter 2, in the early years of the bilingual school program in Peru, members of SIL were asked by the Ministry of Education to supervise the village schools in the language with which they were working. One of the goals of this supervisory program was to train vernacular speakers to assume the supervisory role so that the program could function independently. In the material that follows, the selection and training of supervisors among the Aguaruna of northern Peru is discussed. It serves as an example of how such an indigenous supervisory program can be developed.

In 1965 after a preliminary year visiting the Aguaruna schools, I, as an educator, was requested to supervise the bilingual education program among the Aguaruna. The program was established in 1953, and had been supervised previously by the SIL linguists. A group of six part-time Aguaruna inspectors had been appointed for a while during 1964, but they had ceased operations by 1965. At the time of my assignment, there were eighty Aguaruna teachers working in about forty bilingual schools, which were located not only on four principal rivers, but also in many isolated areas accessible only on foot, some requiring as many as three days of hiking over difficult jungle trails.

The work of the educational supervisor at the time of my assignment consisted in furthering and developing the existing program in the following areas:



- **SCHOOL ADMINISTRATION** (helping the teachers fill out various school documents required by the government, such as registers, attendance records, etc.).

- **TEACHER PLACEMENT** (in consultation with the teachers involved).

- **GOAL SETTING, SKILL BUILDING, AND CURRICULUM DEVELOPMENT** (setting goals to be reached and skills to be acquired each month at each grade level, refining the curriculum to achieve these goals and skills, and guiding the teacher in following the curriculum).

- **METHODOLOGY** (determining the best teaching methods for the existing educational materials and guiding the teacher in using them. This also included supervising individual teachers in their classrooms and giving on-the-job training, as well as developing courses in teaching methods for the teacher-training course).

- **PREPARATION OF MATERIALS** (preparing additional school materials as needed).

- **DEVELOPMENT OF SCHOOL PLANT** (checking the adequacy of the school plant being used in each village and helping the teacher improve it).

- **TEACHERS' CONFERENCES** (helping in the planning and guiding of the teachers' conferences which were held annually midway through the school year: for details, see chapter 9).

The best way for the educational worker to become quickly oriented to the existing situation seemed to be to evaluate the program in progress while simultaneously helping the teachers in their areas of need. To do this, the goals to be reached and skills to be achieved by the students at each grade level were listed (see chapter 7), and tests were developed to ascertain to what degree the goals were being attained (see figure 8.1).

In 1966 and 1967 I was able to evaluate and to help twenty-three teachers during the school year, working about a week with each one. At this rate it would take four years to reach each of the eighty teachers just once. Besides, not much help can be given a teacher during a week's time every four years, and it thus became obvious that the task was impossible.

161

Since one of the goals of the supervisory program was for it eventually to become indigenous (see chapter 21 for more detail), it was providential that the factors necessary for establishing such a program had come together by this time. There were several excellent Aguaruna bilingual teachers who, with training, had the potential to become good school supervisors, and in 1967 the Peruvian Coordinator of Bilingual Education named ten Aguaruna teachers to supervisory positions, and a list of responsibilities was drawn up for them (see figure 8.2).

Each of the ten supervisors was assigned to the four or five schools nearest to his teaching post (see figure 8.3). They served only as part-time supervisors, continuing to teach their own classes. However, their supervisory duties stipulated their making occasional trips to the schools under their supervision, leaving a substitute teacher in charge of their own classrooms. Each supervisor was to spend at least a day a year with each of the eight teachers under his jurisdiction. In addition, a number of days were necessary for travel to and from the schools to be supervised.

During his supervisory visits, the supervisor was to oversee school administration, management of school documentation, provision and distribution of school supplies, achievement level of students, effectiveness of teaching methods, use of daily and monthly lesson plans, and teacher-community interaction. He was also to fill out a report form on each teacher during the visit and turn it in to his superior, the Coordinator of Bilingual Education, along with an expense report.

There were many advantages to having a vernacular speaker with teaching experience as supervisor instead of a member of SIL. Instead of trying to train eighty teachers individually, the educator could now concentrate on training the ten supervisors, who in turn could then supervise a few teachers each. The Aguaruna supervisor would live in the area throughout the school year and be more available for consultation. Having had the same type of training and teaching experience himself, he would be more aware of the problems his fellow teacher was facing and would have a greater store of ideas for their solution. Being from the same language and culture, both

supervisor and teacher would be more likely to attain mutual understanding in their interactions. A more positive tribal self-image would develop as the Aguaruna teachers displayed their ability to fulfill their supervisory role successfully.

The bilingual teachers found the services of the supervisors very helpful, but one day a year was too short a time for adequate help. Thus, several teachers requested that the supervisors be released from their classroom duties in order to devote their full time to supervision. Meanwhile, the students in the teaching supervisor's classes, and their parents, were complaining because the teacher was away from his class for part of the year and not doing that job adequately either. It was therefore agreed that the best solution to these problems was to have fewer supervisors working on a full-time basis.

In 1968, four full-time Aguaruna supervisors were chosen from among the ten teaching supervisors. In addition to the requirement that the candidate be a native speaker of the vernacular language, the following guidelines were drawn up and used in selection:

#### ACADEMIC

- Has had at least fourth year of elementary school.
- Has had at least one summer in the teacher training course.
- Performs well in relation to other teachers of his vernacular group in academic and pedagogy classes.
- Has a working knowledge of Spanish adequate to: (a) fill out the supervisor forms; (b) read supervisor's manual; (c) converse with school authorities; (d) converse with Spanish speakers in the area concerning the purpose of bilingual schools, etc.
- Speaks the vernacular.

#### VOCATIONAL

- Has taught at least one year, preferably longer.
- Is one of the more outstanding teachers (as observed in the tribal situation).
- Demonstrates originality and initiative in his own teaching.

- Shows good judgment in the use of money and materials.

**SOCIAL**

- Commands the respect of leaders of the community and other teachers.
- Has leadership qualities.
- Shows tactfulness in working with others. Is eager to help rather than boss and criticize.

**EMOTIONAL**

- Is one of the more stable teachers.

**MORAL**

- Has a moral life which is respected in his own community.

**ORIENTATION**

- Has had or will have adequate orientation as to the supervisor's responsibilities.

In addition to their former supervisory responsibilities, the now full-time supervisors were to meet with parents and community leaders, orient teachers to new techniques, and visit and evaluate the need for new schools in communities filing petitions, as well as help in the preparation of new books and materials.

The first formal supervisors' orientation was held among the Aguaruna in 1968.<sup>1</sup> By this time, there were 100 teachers and sixty-five schools. A supervision manual<sup>2</sup> and a new supervision report form were designed. The supervisor was

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1 Early in 1969, the Shipibo, the Amuesha, the Campa, the Ticuna, and the Huambisa also adopted the indigenous supervisory program, and their candidates were trained at the Yarinacocha center. There were no Aguaruna in this group since their training was being handled in their own region.

The centralized course made clear that the needs and levels of abilities in each tribal supervision program were so different that in the future a supervisors' orientation course geared to each tribal area would prove more valuable than a general course.

2 This manual may be purchased in microfiche or in printout form by asking for *Supervisor's Manual*. Material Didáctico en Preparación No. 31, 1973 (ILV) from the Centro Nacional de Documentación e Información Educacional, Casilla 1156, Lima 100, Peru.

expected to make routine visits to each school twice annually, one week the first time and three days the second time. While there he was to check the school documents—registers, report cards, lesson plans, etc., and to help the teacher with any problems he was having in the area of documentation.

The supervisor was also responsible for checking the physical plant and helping the teacher improve it. This might include such activities as giving help in measuring seats and tables and adjusting them so they were the right size for the children, repairing leaky roofs and sagging walls, cutting out windows to provide adequate light, painting blackboards and adjusting them so they were the right height for student and teacher, and checking the books and noting shortages and excesses. (The supervisors maintained a book supply stored in barrels to distribute to teachers as they needed them.) He was also responsible for helping the teacher take an inventory and prepare a request for books for the coming school year (see figure 3.4).

Observing the teachers in the classroom, the supervisor was to list the steps used in the teaching of each subject and note any divergence from the suggested steps given in the supervision manual. On the basis of his notes, he was to discuss suggestions for improvement with the teacher at the end of the school day, remembering to compliment him on his strengths. This was also an opportune time to pass on good ideas he had observed in other classrooms during his travels. He was to examine students quietly and kindly when necessary. He was then to make the teacher aware of any deficiencies in the achievement levels of his students and suggest ideas for how they could be corrected. Students unable to work at their present grade level were moved to a level where they could achieve.

In addition to the tasks just mentioned, many of my former responsibilities were now assigned to the indigenous supervisors—duties such as visiting and orienting new teachers at the beginning of the school year, providing help requested by community leaders in the supervisor's assigned region, helping plan and supervise the annual teachers' conferences, teaching

vernacular methods courses at the teacher-training course, and orienting teachers who had not attended the latest teacher-training course (in the areas of changes in administration, documents, or methods). The supervisors were also to visit villages that had requested new schools, meeting with the parents and collecting the following information: availability of house and garden for the teacher and provision of a school plant, number of school-age children for immediate enrollment as well as the number for potential enrollment in succeeding years, and number of parents who were willing to cooperate with the school.

After each supervision trip, the supervisor was to report all expenses in duplicate, attaching receipts for all expenditures (see figure 8.5).

If an educational official arrived in the supervisor's region, the supervisor was to assume the role of host to the official as well as to cooperate with him in every way possible.

Beginning in 1969, a month's Supervisors' Orientation Course was held each year in various locations. After this course, additional methodology was presented in one-month regional workshops held in each supervisor's area. These were to serve as in-service training programs for the area's supervisors and teachers. For the first two weeks of the workshop, the educational supervisor and the indigenous supervisor together attended a class taught by a teacher chosen to be the demonstration teacher for the workshop. They observed his classes and evaluated them in accordance with the steps listed in the supervision manual. The indigenous supervisor and educational supervisor met after class to discuss the strengths and weaknesses of the teacher's presentation as well as to formulate suggestions for improvement. Thereafter, the indigenous supervisor met with the teacher to pass these suggestions on to him. In subsequent classes the teacher attempted to put the new ideas into practice.

For the succeeding weeks, three or four others teaching the same grade level in other schools in the area were invited to join the workshop. From 7:00 a.m. to 12:30 p.m. they and the supervisor observed the demonstration teacher, noting the

steps he used in teaching each subject, and then all attended an evaluation and discussion session guided by the supervisor from 2:30 to 4:30 p.m. At this point, the educational supervisor assumed the role of an observer and occasional consultant to the indigenous supervisor.

The workshop program achieved several ends. It gave the teacher an opportunity to see classes of his own level taught by someone else. It gave people teaching the same grade levels an opportunity to share ideas, successes, and failures and to discuss solutions to their problems. It also gave them an opportunity to see the methods they had learned in class put into operation and to analyze their effectiveness as they watched the class progress from day to day. And the supervisor had a chance to expose teachers to new methods and changes in school administration which would serve to update their operations. Both teachers and supervisors learned a great deal in these sessions and valued them enough to continue them when working independently.

Not only has the goal of indigenous supervision been accomplished, but also some of these supervisors have assumed even greater leadership roles in the national educational system of their country.

In 1969, Gerardo Wipio, a potential Aguaruna supervisor, began teaching some of the vernacular methods courses at the central teacher training course. The educational supervisor spent one to two hours daily preparing the materials for the lesson he would teach and an hour going over it with him. An additional two hours were spent carefully observing his teaching and later evaluating the class session with him.

Such a program of developing teacher-training course professors from among the indigenous supervisors seemed very time consuming initially, but over-all it was worth the time invested. It was apparent that care had to be taken to train the supervisor thoroughly and to gradually work him into taking full responsibility for such a course. At the same time the educational supervisor's responsibilities had to be gradually decreased as the trainee mastered a given area.

The experiment indicated that although the percentage might be small, there would be those from the native communities who were educationally prepared and could gain sufficient peer respect to assume the role of professor of the teacher-training course.

In succeeding years, Aguaruna supervisors served as professors of oral Spanish and teaching methods for all language groups during the teacher-training course and took complete responsibility for the special vernacular methods and practice teaching courses taught to the Aguaruna and Huambisa teachers.<sup>3</sup> They assumed responsibility for teacher placement within their own tribal areas, where they also directed supervisors' orientation courses, at first with the help of the educational supervisor, and later independently.

In 1970, the whole Aguaruna supervisory program was evaluated during the supervisors' orientation course. One of the major changes that resulted was a more streamlined supervision report form, as the initial one had proved somewhat long and time consuming (see figure 8.6).

In July 1971, three regional teachers' conferences were instituted to replace the traditional all-tribal teachers' conference (see chapter 9). Each supervisor planned and executed the conference for his region, while a head supervisor acted as coordinator and attended all three.

In 1972, a survey of two new areas of the tribe, with subsequent creation of new schools and placement of teachers, was carried out exclusively by the Aguaruna supervisors in coordination with Ministry of Education officials.

In 1973, a new form for supervisory planning, designed by Peruvian education officials, began to be turned in directly to Ministry of Education offices (see figure 8.7).

In 1974, when the three Aguaruna supervisors' area was reorganized into two decentralized districts by the national education system, a bilingual Aguaruna supervisor was retained

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<sup>3</sup> Huambisa is a member of the Jivaroan language family closely related to Aguaruna.



as part of the staff of each office on a par with the Spanish-speaking staff. Other sections of the tribal area, decentralized later, also added Aguaruna and Huambisa supervisors to their office staffs.

In 1975, when the need was felt for specialists in bilingual education, two of the outstanding Aguaruna supervisors were named to the post, one in each of the two large district offices.

By 1976, the educational supervisor continued functioning only as a consultant, while Gerardo Wipio, now named Coordinator of Bilingual Education of his district education office, wrote experimental first- and second-grade reading and writing materials in Aguaruna, as well as a guidebook to accompany them. The materials were based on his own research work on the vocabulary of five- and six-year-olds—data gathered from his supervisory visits to the forty schools in his district. The national educational office provided the materials for the book, while the district cooperated in mimeographing them and in distributing them to the schools. Wipio trained the teachers of his district in the use of these materials and supervised them throughout the year. He revised the books late in 1976, and they were turned over to the Lima office of Bilingual Education, where they were approved and sent to be printed.

In the 1978 teacher-training course, with newly printed textbooks in hand, Gerardo Wipio oriented teachers from all the Aguaruna districts in the methodology to be used in teaching his new books, and the thousand books were distributed to the Aguaruna schools.

It has been gratifying to all concerned to have realized the goal of a functioning educational system for the Aguaruna with native supervisory leadership and direct tie-in to the national education system.

**READING: TRANSITION 1**

Cut from each primer 40 words introduced in that book. Paste them in columns of 10 in a notebook. Keep tests for each primer separate. Have each child read 20 words giving one point per word. Have each child read two different columns. Test on only the primer just completed, unless you have lots of time and small classes and want a more complete picture. Scores should be above 10.<sup>4</sup>

For example:

shinawai	jempe	paantam	minawai
sapi	ayawai	suku	patatui
ukunch	chagkin	chapi	kashai
minau	nanamui	ashi	kutag
paampa	shushui	iwan	washi
aumakmi	tepawai	senchi	manchi
jiincham	shaa	nagki	uwej
chigki	wajawai	uchi	atash
wamak	jaanch	sumakta	eketui
manchu	yusa	ete	pujau

**READING: TRANSITION 2**

1. Cut all the syllables and 40 words containing only those syllables, out of each syllable book and paste them in groups of 10 words and 10 syllables. Put different types of syllables in each column of 10 syllables. For example:

wai	jai	kai
pau	jau	kau
i	tu	ta
pa, etc.	ju, etc.	pi, etc.

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<sup>4</sup>The Peruvian grade scale is based on 20, with grades of 11 or above considered passing.

Figure 8.1. Suggested tests for evaluating bilingual school pupils.

2. Tests for each syllable book should be kept separate. Test children on 10 syllables and 10 words from each syllable book read to date, giving one point for each correct word or syllable. For example:

jamaya  
patu  
tama  
waka  
etc.

wakata  
yawa  
wakaya  
wakaju  
etc.

yapa  
tupaawai  
aya  
jima  
etc.

jujuju  
aju  
kiiwi  
yapu  
etc.

### READING: TRANSITION 3

1. Cut out about 40 more difficult words which appear in each T3 book. Test on 10 (5 points). For example:

iniastajime  
katsekeenig  
yunchmawai  
dakumkamu  
etc.

tagkujigkaih  
iwajamuuchui  
uwemchawai  
wakeejutayi  
etc.

wekaekumesh  
atashnashkam  
ekeemtutayi  
kistianmagawai  
etc.

2. Test on 10 syllables, a few chosen from each syllable book (5 points).
3. Choose a page which pupils have read from their books and note fluency. Mark with the following:
- |                                    |             |
|------------------------------------|-------------|
| reads haltingly with many mistakes | (1 point),  |
| reads smoothly with many mistakes  | (2 points), |
| reads haltingly with few mistakes  | (3 points), |
| reads smoothly with few mistakes   | (4 points), |
| reads fluently                     | (5 points). |
4. Ask each child one question on the page he has just read to check his comprehension (5 points).

WRITING: TRANSITION 1

Put phrases containing about 20 letters on board or paper for child to copy. Give 1 point for each letter well formed.

WRITING: TRANSITION 2

1. Have child write his complete name in cursive writing (5 points).
2. Choose one or two phrases of about 15 letters from the writing book and dictate to children.
  - a. Correct punctuation mark (1 point).
  - b. Words spelled right (1 point for each word up to 4 points).
  - c. Letters correctly formed (1 point per letter up to 15 points).

WRITING: TRANSITION 3

1. Have child write 2 or 3 sentences about an animal he knows well (chicken, duck, tapir, etc.). (10 points depending on legibility,)
2. Dictate one phrase of about 9 letters and exclamation marks. This should be from their writing book.
  - a. Exclamation marks (1 point).
  - b. Each letter correctly formed (1 point for each letter up to 9 points).

ARITHMETIC: TRANSITION 1 - MATHEMATICS 1<sup>5</sup> - ORAL

Using a counting picture book, have children count the number of objects on a page and write that one number on a piece of paper or on the board. After you have had them count 3 different groups -- 1 small

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<sup>5</sup>All book titles have been translated from Spanish into English for the convenience of the reader.

number, 1 medium, and 1 large, have them give you a certain number of pencils from a large group and write the number which represents it. Dictate the numbers up to 10 which the children have not yet written. Give 1 point for each number correctly written, 2 points for each picture correctly counted and each correct number of pencils given you. For example:

Count the page which has frogs (8). Write the number.

Count the page which has otters (5). Write the number.

Count the page with turtles (2). Write 2.

Give me 6 pencils. Write 6.

Give me 10 pencils. Write 10.

Write 3, 9, 1, 4, 7.

Note very carefully those children who count but don't point to a different object each time. They don't know the meaning of counting. They probably don't understand one-to-one correspondence.

ARITHMETIC: TRANSITION 1 - MATHEMATICS 2 - ORAL

(1 point each)

1. If Sumpa has 6 books and Juan has 1, how many do they have all together?
2. If Maria has 7 books and gives 2 to Martha, how many does Maria have left?

$$\begin{array}{r} 1 \\ +1 \\ \hline \end{array} \quad \begin{array}{r} 1 \\ +3 \\ \hline \end{array} \quad \begin{array}{r} 4 \\ +2 \\ \hline \end{array} \quad \begin{array}{r} 6 \\ +2 \\ \hline \end{array} \quad \begin{array}{r} 2 \\ +5 \\ \hline \end{array} \quad \begin{array}{r} 4 \\ +3 \\ \hline \end{array} \quad \begin{array}{r} 5 \\ +3 \\ \hline \end{array} \quad \begin{array}{r} 3 \\ +3 \\ \hline \end{array} \quad \begin{array}{r} 2 \\ +3 \\ \hline \end{array}$$

$$\begin{array}{r} 2 \\ -1 \\ \hline \end{array} \quad \begin{array}{r} 6 \\ -4 \\ \hline \end{array} \quad \begin{array}{r} 5 \\ -4 \\ \hline \end{array} \quad \begin{array}{r} 5 \\ -2 \\ \hline \end{array} \quad \begin{array}{r} 7 \\ -4 \\ \hline \end{array} \quad \begin{array}{r} 8 \\ -6 \\ \hline \end{array} \quad \begin{array}{r} 8 \\ -4 \\ \hline \end{array} \quad \begin{array}{r} 8 \\ -3 \\ \hline \end{array} \quad \begin{array}{r} 6 \\ -1 \\ \hline \end{array}$$

ARITHMETIC: TRANSITION 2 - MATHEMATICS 3 - ORAL

(1 point each)

1. Draw a triangle on the board.
2. Draw a rectangle on the board.
3. Count to 20.
4. How many centavos are there in a sol (Peruvian monetary unit)?
5. If Adriano has 5 notebooks and Rafael has 4, how many do they have in all?
6. If Antonio has 9 notebooks and the teacher takes 6, how many does he have left?

$\begin{array}{r} 8 \\ +4 \\ \hline \end{array}$	$\begin{array}{r} 6 \\ +4 \\ \hline \end{array}$	$\begin{array}{r} 5 \\ +9 \\ \hline \end{array}$	$\begin{array}{r} 1 \\ +9 \\ \hline \end{array}$	$\begin{array}{r} 4 \\ +9 \\ \hline \end{array}$	$\begin{array}{r} 9 \\ +2 \\ \hline \end{array}$	$\begin{array}{r} 7 \\ +2 \\ \hline \end{array}$
$\begin{array}{r} 11 \\ -2 \\ \hline \end{array}$	$\begin{array}{r} 12 \\ -7 \\ \hline \end{array}$	$\begin{array}{r} 10 \\ -8 \\ \hline \end{array}$	$\begin{array}{r} 11 \\ -7 \\ \hline \end{array}$	$\begin{array}{r} 10 \\ -4 \\ \hline \end{array}$	$\begin{array}{r} 14 \\ -8 \\ \hline \end{array}$	$\begin{array}{r} 13 \\ -6 \\ \hline \end{array}$

ARITHMETIC: TRANSITION 2 - MATHEMATICS 4 - WRITTEN

(1 point each)

1. Which is less, 20 or 15?
2. 14 and 6. Are these equal or not?
3. Juan caught 8 fish yesterday and 9 fish the day before. How many fish did he catch all together?
4. Maria caught 14 fish and gave 3 of them to her friend. How many did she have left?

$\begin{array}{r} 9 \\ +6 \\ \hline \end{array}$	$\begin{array}{r} 7 \\ +8 \\ \hline \end{array}$	$\begin{array}{r} 9 \\ +9 \\ \hline \end{array}$	$\begin{array}{r} 0 \\ +0 \\ \hline \end{array}$	$\begin{array}{r} 10 \\ +3 \\ \hline \end{array}$	$\begin{array}{r} 4 \\ +11 \\ \hline \end{array}$	$\begin{array}{r} 11 \\ +7 \\ \hline \end{array}$	$\begin{array}{r} 12 \\ +8 \\ \hline \end{array}$
$\begin{array}{r} 1 \\ 5 \\ 3 \\ \hline \end{array}$	$\begin{array}{r} 0 \\ 0 \\ 6 \\ \hline \end{array}$	$\begin{array}{r} 5 \\ 2 \\ 6 \\ \hline \end{array}$	$\begin{array}{r} 16 \\ -7 \\ \hline \end{array}$	$\begin{array}{r} 15 \\ -9 \\ \hline \end{array}$	$\begin{array}{r} 4 \\ -0 \\ \hline \end{array}$	$\begin{array}{r} 15 \\ -7 \\ \hline \end{array}$	$\begin{array}{r} 8 \\ -8 \\ \hline \end{array}$

ARITHMETIC: TRANSITION 3 - MATHEMATICS 5 - WRITTEN

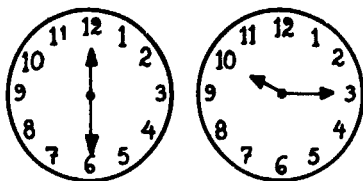
(1 point each)

1. In Roman numerals the letter X = \_\_\_\_\_.
2. There were 3 canoes going to the village. Each canoe had 6 people. How many people were there all together.

$$\begin{array}{r} 9 \\ \times 2 \\ \hline \end{array} \quad \begin{array}{r} 4 \\ \times 4 \\ \hline \end{array} \quad \begin{array}{r} 8 \\ \times 2 \\ \hline \end{array} \quad \begin{array}{r} 3 \\ \times 4 \\ \hline \end{array} \quad \begin{array}{r} 7 \\ \times 1 \\ \hline \end{array} \quad \begin{array}{r} 6 \\ \times 2 \\ \hline \end{array} \quad \begin{array}{r} 2 \\ \times 3 \\ \hline \end{array} \quad \begin{array}{r} 4 \\ \times 4 \\ \hline \end{array}$$

$$\begin{array}{r} 3 \\ \times 5 \\ \hline \end{array} \quad \begin{array}{r} 3 \\ \times 3 \\ \hline \end{array} \quad \begin{array}{r} 2 \\ \times 5 \\ \hline \end{array} \quad \begin{array}{r} 15 \\ + 3 \\ \hline \end{array} \quad \begin{array}{r} 19 \\ - 4 \\ \hline \end{array} \quad \begin{array}{r} 7 \\ + 2 \\ \hline \end{array} \quad \begin{array}{r} 4+5= \\ 11-2= \end{array}$$

3. What time is it?

ARITHMETIC: TRANSITION 3 - MATHEMATICS 6 - WRITTEN

(1 point each)

$$\begin{array}{r} 7 \\ + 24 \\ \hline \end{array} \quad \begin{array}{r} 25 \\ + 6 \\ \hline \end{array} \quad \begin{array}{r} 7 \\ + 4 \\ \hline \end{array} \quad \begin{array}{r} 10 \\ + 21 \\ \hline \end{array} \quad \begin{array}{r} 20 \\ + 4 \\ \hline \end{array} \quad \begin{array}{r} 5 \\ + 1 \\ \hline \end{array} \quad \begin{array}{r} 43 \\ - 23 \\ \hline \end{array} \quad \begin{array}{r} 40 \\ - 0 \\ \hline \end{array} \quad \begin{array}{r} 25 \\ + 10 \\ \hline \end{array} \quad \begin{array}{r} 8 \\ \times 3 \\ \hline \end{array}$$

$$6 \times \underline{\quad} = 18 \quad \begin{array}{r} 3 \\ \times 9 \\ \hline \end{array} \quad \begin{array}{r} 4 \\ \times 4 \\ \hline \end{array} \quad 4 \overline{)20} \quad 8 \overline{)16} \quad 3 \overline{)18} \quad 3 \overline{)12} \quad 5 \overline{)15}$$

$$9 : 3 = \underline{\quad}$$

If we had 16 people and we had to divide them evenly to put them in 4 canoes, how many people did we put in each canoe?

Mr. \_\_\_\_\_  
Circular N° \_\_\_\_\_

This year in order to improve and facilitate your work and that of your staff both in the school and in your community, we have assigned \_\_\_\_\_ as supervisor of your school.

Therefore, you and your staff should become acquainted with the functions and responsibilities of your supervisor, follow his instructions, ask for his help, and offer him any assistance which he may need.

When the supervisor visits your school, he will fulfill the following duties:

1. Check the classes, the classroom, the furniture, and the teaching materials of your school.
2. Help you with the school documents: roll book, attendance records, school statistical reports, grade sheets, report cards, and student identity cards.
3. Meet with you and your staff to help you improve your teaching and other work.
4. Check to see that you and your staff are working daily, and report to the Coordinator any absences or tardiness.
5. Check the roll book and the student attendance records.
6. Interview the leaders of the community to gather information about the school.

Respectfully,

Gamaniel Arroyo Ponce  
Coordinator of Bilingual Education

**Figure 8.2. Letter from the Coordinator introducing the school supervisor, and listing his responsibilities.**



Yarinacocha, March 18, 1967

Mr. \_\_\_\_\_

Memo No. \_\_\_\_\_

I am writing to advise you that my office has assigned you as a Bilingual School Supervisor during the present school year and you will function in accord with the set of norms and responsibilities enclosed. Your schools will be the following:

1. Bilingual School No. \_\_\_\_\_ at \_\_\_\_\_.
2. Bilingual School No. \_\_\_\_\_ at \_\_\_\_\_.
3. Bilingual School No. \_\_\_\_\_ at \_\_\_\_\_.
4. Bilingual School No. \_\_\_\_\_ at \_\_\_\_\_.
5. Bilingual School No. \_\_\_\_\_ at \_\_\_\_\_.

The purpose of the Bilingual Education System of the Jungle is to improve the education in the native communities constantly through the bilingual teachers. For this reason and also because we are aware of your experience and enthusiasm, those coordinating the Bilingual Education Program are assigning you the task of helping the teachers of the above-mentioned schools in their teaching responsibilities.

May God keep you,

GAMANIEL ARROYO PONCE

Coordinator of Bilingual Education  
of the Jungle

Figure 8.3. Letter from the Coordinator to the newly-appointed Bilingual School supervisor.

MINISTRY OF PUBLIC EDUCATION  
 Bilingual Education System  
ORDER SHEET FOR SCHOOL MATERIALS

*Sample only*

School No.: \_\_\_\_\_ Place: \_\_\_\_\_  
 Language: \_\_\_\_\_ Date: \_\_\_\_\_  
 Teachers: \_\_\_\_\_ Charge: \_\_\_\_\_

BILINGUAL TEXTBOOKS:	Needed	Inventory	Ordered	Delivered
Primer No. 1				
Primer No. 1A				
Primer No. 2				
Primer No. 2A				
Primer No. 3, etc.				
Writing No. 1				
Writing No. 2				
Writing No. 3, etc.				
Math No. 1				
Math No. 2				
Math No. 3				
Math No. 4 (In Spanish)				
etc.				
Moral & Religious Education				
Vernacular-Spanish Dictionary				
Natural & Social Science No. 1				
Natural & Social Science No. 2, etc.				

VERNACULAR TEACHING AIDS

Reading flash cards: sets				
Words for Primer 1, etc.				
Syllable flash cards: sets for Primer 2, etc.				
Flash cards for Oral Spanish				
Flash cards for Math No. 2				
Flash cards for Math No. 3, etc.				

Figure 8.4. Inventory and order form used in the Bilingual School system.

No. of students estimated for 19\_\_:

Trans. 1 \_\_\_\_\_ Trans. 2 \_\_\_\_\_ Trans. 3 \_\_\_\_\_ 1st year \_\_\_\_\_  
 1st yr. adv. \_\_\_\_\_ 2nd yr. \_\_\_\_\_ 3rd yr. \_\_\_\_\_ 4th yr. \_\_\_\_\_ 5th yr. \_\_\_\_\_

SCHOOL MATERIALS	Needed	Inventory	Ordered	Delivered
Notebooks (20 pgs.)				
Notebooks (40 pgs.)				
Pencils				
Crack, box of 100				
Calendar				
Blackboard				
Blackboard paint				
Flag				
School emblem (shield)				
Pictures of heroes				
Attendance register				
Registration form				
Statistical register				
Student identity card				
Report Card				
Monthly plan				
Daily plan forms, lower levels				
Daily plan forms, upper levels				
Map of Peru				
World map				
Map of South America				
Library books				
Inventory sheets				
Registration report				

MINISTRY OF EDUCATION  
 ADMINISTRATIVE OFFICE OF PUBLIC EDUCATION  
 BILINGUAL EDUCATION SYSTEM OF THE JUNGLE  
 EXPENSE FORM FOR AUXILIARY SUPERVISORS  
 OF EDUCATION

1. Name of Supervisor: .....
2. Language Group: .....
3. Visit No: ..... Starting point:.....
4. Schools supervised:
  - a) Co-educational Bilingual School No:...Location....
  - b) Co-educational Bilingual School No:...Location....
  - c) Co-educational Bilingual School No:...Location....
  - d) Co-educational Bilingual School No:...Location....
  - e) Co-educational Bilingual School No:...Location....
5. Purpose of visit:
  - a).....
  - b).....
  - c).....
  - d).....
  - e).....
6. Starting date: .....  
 Return date:.....  
 Duration of visit:.....
7. Expense Account
  - a) Food:..... S/.....
  - b) Transportation:.....
  - c) Lodging:.....
  - d) Helper:.....
  - e) Other:..... S/.....

Total S/.....

Amount: .....  
 (To be written out in words.)

Date: .....of.....of 19....

\_\_\_\_\_  
 Auxiliary Supervisor

Approved by

\_\_\_\_\_  
 Coordinator of the Bilingual Education System of the Jungle

Figure 8.5. Expense form for auxiliary supervisors.

## SCHOOL SUPERVISION IN THE LOCAL AREA

Place \_\_\_\_\_ Teacher visited \_\_\_\_\_  
 School N° \_\_\_\_\_ Sections he teaches \_\_\_\_\_  
 District \_\_\_\_\_ Number of students in each section \_\_\_\_\_  
 County \_\_\_\_\_ Director \_\_\_\_\_  
 State \_\_\_\_\_ Other teachers \_\_\_\_\_  
 Date of visit \_\_\_\_\_  
 Number of hours in class \_\_\_\_\_  
 Number of days in village \_\_\_\_\_ Supervisor \_\_\_\_\_

I. SCHOOL DOCUMENTS

## A. Enrollment Book (Director)

- a) Filled out: yes \_\_\_\_\_ no \_\_\_\_\_  
 b) Total enrollment: boys \_\_\_\_\_ girls \_\_\_\_\_  
 c) How many very young children have been sent home? \_\_\_\_\_

B. School Statistical Reports (Director)

- a) Forms completed to date: N°1 \_\_\_\_\_ '2 \_\_\_\_\_ N°3 \_\_\_\_\_  
 N°4 \_\_\_\_\_  
 b) Are there adult classes? \_\_\_\_\_ Time? \_\_\_\_\_  
 Teacher \_\_\_\_\_

C. Attendance Register

- a) Average daily attendance completed to date \_\_\_\_\_ Last \_\_\_\_\_ th's average \_\_\_\_\_  
 b) Date when school started \_\_\_\_\_  
 c) Number of days \_\_\_\_\_ teacher did not teach \_\_\_\_\_  
 d) Number of drop-outs \_\_\_\_\_ Why? \_\_\_\_\_

D. Grade Book

- a) Permanent grades: Tr. 1: Grades \_\_\_\_\_ Averages \_\_\_\_\_  
 Tr. 2: Grades \_\_\_\_\_ Averages \_\_\_\_\_  
 Tr. 3: Grades \_\_\_\_\_ Averages \_\_\_\_\_  
 b) Final grade sheets: Annual \_\_\_\_\_

E. Auxiliary Grade Sheet

- Grades for each course: Tr. 1 \_\_\_\_\_, Tr. 2 \_\_\_\_\_,  
 Tr. 3 \_\_\_\_\_  
 Averages: Tr. 1 \_\_\_\_\_, Tr. 2 \_\_\_\_\_, Tr. 3 \_\_\_\_\_

Figure 8.6. School supervisor's report form.

F. School Report Cards: Has? \_\_\_\_\_ Filled Out? \_\_\_\_\_

G. Student Identity Cards: Has? \_\_\_\_\_ Filled Out? \_\_\_\_\_

H. Monthly Lesson Plan and Daily Lesson Plans

- a) Classes behind the monthly plan \_\_\_\_\_
- b) Classes ahead of the monthly plan \_\_\_\_\_
- c) Are there previous dai'y lesson plans? \_\_\_\_\_
- d) Are there current plans with lessons and homework for each grade? \_\_\_\_\_

I. Book of Minutes \_\_\_\_\_ J. Financial Records \_\_\_\_\_

K. Birth Register \_\_\_\_\_ L. Register of Deaths \_\_\_\_\_

M. Census \_\_\_\_\_

II. THE SCHOOL AND ITS PROPERTY

A. General (Director)

- 1. Athletic Field \_\_\_\_\_ 2. Latrine \_\_\_\_\_
- 3. Garden (for food) \_\_\_\_\_ 4. School animal project \_\_\_\_\_
- 4. Garden (experimental) \_\_\_\_\_
- 6. School emblem (shield) \_\_\_\_\_
- 7. Flag \_\_\_\_\_ 8. Dormitory \_\_\_\_\_ 9. Storage Barrel \_\_\_\_\_
- 10. What book storage system is used? \_\_\_\_\_

B. Classroom

- 1. Teacher's desk \_\_\_\_\_ good condition \_\_\_\_\_ right size \_\_\_\_\_
- 2. Benches and tables for students \_\_\_\_\_ good condition \_\_\_\_\_ right size \_\_\_\_\_
- 3. Blackboard: correc' height \_\_\_\_\_ well painted \_\_\_\_\_ can be seen from each seat \_\_\_\_\_ place for chalk \_\_\_\_\_ erasers \_\_\_\_\_
- 4. Book shelves \_\_\_\_\_ good condition \_\_\_\_\_ in order \_\_\_\_\_
- 5. Light: adequate \_\_\_\_\_ inadequate \_\_\_\_\_ too much sunlight \_\_\_\_\_
- 6. Protection from rain: roof \_\_\_\_\_ walls \_\_\_\_\_
- 7. Cleanliness: floor \_\_\_\_\_ yard \_\_\_\_\_

C. Books and Supplies Needed by the Teacher

- 1. Books \_\_\_\_\_
- 2. Supplies \_\_\_\_\_

## III. THE SCHOOL

A. The teacher

1. Is he happy in the community? \_\_\_\_\_
2. If not, what complaints does he have? \_\_\_\_\_
3. What are his main problems? \_\_\_\_\_
4. Does he accept suggestions made by the supervisor? \_\_\_\_\_

B. The Community

1. Is the community happy with the teacher? \_\_\_\_\_
2. If not, what complaints do they have? \_\_\_\_\_

## IV. TEACHING METHODS

A. General

1. Grouping of students: sections separated \_\_\_\_\_ tallest students towards the back? \_\_\_\_\_
2. Is the teacher punctual? \_\_\_\_\_ the students? \_\_\_\_\_
3. At what time does class begin? \_\_\_\_\_ end? \_\_\_\_\_
4. Are classes 50 minutes? \_\_\_\_\_ recess 10 minutes? \_\_\_\_\_
5. At what time are Transición 1 & 2 dismissed? \_\_\_\_\_
6. Permanent Activities: Raising the flag \_\_\_\_\_ singing \_\_\_\_\_ Bible reading (15 minutes) \_\_\_\_\_ Roll call \_\_\_\_\_
7. Discipline: good? \_\_\_\_\_ what is lacking? \_\_\_\_\_
8. Teacher's preparation. Has he prepared before class? \_\_\_\_\_
9. Seat work while the teacher is working with other sections? Reading \_\_\_\_\_ Writing \_\_\_\_\_ Language \_\_\_\_\_ Arithmetic \_\_\_\_\_ Natural Science \_\_\_\_\_ Social Studies \_\_\_\_\_
10. Checking of Notebooks: Language \_\_\_\_\_ Arithmetic \_\_\_\_\_ Natural Science \_\_\_\_\_ Social Science \_\_\_\_\_

B. Suggestions for the teaching of each course

1. Transition and First Year: Arithmetic; Language (reading, writing, Spanish reading, oral Spanish), Natural Science (hygiene); Social Science; Special Courses (art, music, physical education, religion, manual arts).

2. Advanced grades: Language (writing, Spanish reading); Natural Sciences (animal life, plant life, minerals, nature, health of the child, hygiene); Social Sciences (geography, history, civic education); Mathematics, Special Courses (religion, art, music, manual arts, physical education).



## SUPERVISION PLAN

1973

## I. General Information

1. Area: Kaupan River\*
2. County: Alto Marañon
3. State: Loreto
4. Number of schools: 15
5. Number of Teachers: 19
6. Language Group: Aguaruna
7. School District: Sixth
8. Name of Supervisor: Francisco Shajian Sakejat

*Sample*

## II. Objectives

## A. In the school.

- a) Interview the director.
- b) Check the school buildings.
- c) Check the school furniture.
- d) Take inventory of the teaching materials.
- e) Help the teachers with their work.
- f) Observe the classes (the teaching and learning process).
- g) Test the students' comprehension of materials studied.
- h) Check the school documents.
- i) Meet with the teachers in order to offer suggestions.
- j) Meet with the students to give them orientation about the present government.
- k) General check of the school plant.

## B. In the community.

- a) Meet with the parents.
- b) Check on the progress of the school garden.
- c) Community projects.

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\*In this report, Aguaruna spelling of place names is maintained where used in the original by the supervisor.

Figure 8.7. Supervision plan for bilingual schools.

III. Resources

- a) Supervisory report forms.
- b) Expense form (report).
- c) Motor boat, canoe.
- d) Notebook for observations.
- e) Hired helpers.

THE PLAN

1. First trip:
    - Leave Kaupan April 22.
    - School N° 64466 in Ujkuyaku.  
Visit to last from April 23-27. Five days total.
    - School N° 64461 in Putjuk.  
Visit to last from April 28-May 2. Four days total.
    - School N° 64456 in Aichiyaku.  
Visit to last from May 3-11. Eight days total.
    - Prepare Report May 12-19.
  2. Second trip:
    - Leave Kaupan May 20
    - School N° 64530 in Yumug.  
Visit to last from May 21-23. Two days total.
- : : : :

PROGRAM PREPARATION for Alto Amazonas Teachers' Conference:  
 June 1-9.  
 Trip to Alto Marañon to attend meeting of Auxiliary Supervisors, June 10-16.  
 Vacation in Alto Marañon Region, June 17-23.  
 Alto Amazonas Bilingual School Teachers' Conference at Kaupan, June 24-27.

3. Third Trip:
  - Leave Kaupan June 28
  - School N° 64536 in Alto Mayo.
  - Visit to last from June 29-July 2. Four days total.

(In the plan all the details of each trip for the rest of the year are given, including two more major trips.)





*(Vele, 1977)*

At a workshop for indigenous writers, Campa young people learn to use a typewriter and make mimeograph stencils (see chapter 18).



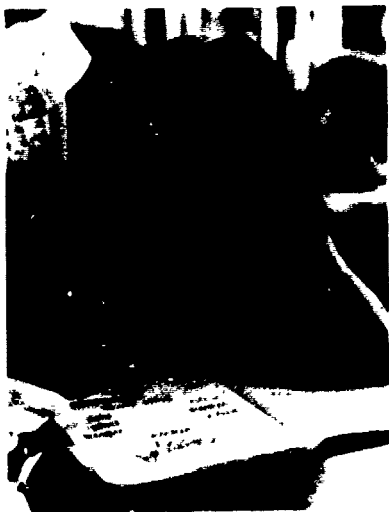
*(Vele, 1977)*

An author in the making, Carlos Mariano examines the stencil he has just made (see chapter 18)



*(Hesse, 1962)*

Pastor Valencia, a Ticuna schoolteacher, checks his pupils' notebooks (see chapter 12).



*(Hesse, 1964)*

Reading opens up a bright new future for an Aguaruna student (see chapter 5).

## PROMOTING BILINGUAL EDUCATION THROUGH TEACHERS' CONFERENCES

Mildred L. Larson

A vital factor in the effectiveness and rapid growth of bilingual education among the Aguaruna during the past twenty years has been the yearly teachers' conference held midway through the school year. The first Aguaruna bilingual school was opened in 1953 with one teacher, Daniel Dánduchu P. By 1958 there were seventeen teachers working in nine communities. In each school, the teacher was struggling with his new job, with new ideas, and with new problems.

In 1958 Dr. Efraín Morote Best was Coordinator of Bilingual Education in the jungle. He suggested that the Aguaruna teachers spend part of their midyear holiday meeting together at one central place to discuss matters of common interest and to report to each other. Dánduchu was teaching at Chikáís at the time, and since he was the natural leader among the teachers, the meeting was held in his community.

Sitting around on balls of rubber in the community warehouse, they informally discussed the needs of their schools; how they could learn Spanish faster; how they could get documents so that they would be recognized citizens of the country; what to do about the problems they were having with the *patrones*, who constantly took advantage of the people in their communities; and many other topics. As a result of this meeting, the communities decided to appoint leaders to work with the teacher. A cooperative was founded to help the men from all the villages sell their produce (hides and rubber at that

time) for a fair price. The role of the teacher expanded from teaching in his classroom to include responsibility toward the progress and development of the community in which he was teaching. The relationship between bilingual education and community development was, from these early years, fostered through the teachers' conferences which became a yearly gathering.

### PURPOSE

The purpose of the first meeting was primarily to discuss problems created by the *patrones* working in the area and to present reports which would serve as a means of encouragement and mutual problem solving. As the bilingual education program developed and the conferences continued, they took on a fuller function in the educational program of the Aguaruna. The major aims throughout the history of the conferences were:

- TO HANDLE SCHOOL DETAILS such as official school documents; the presentation of oral, informal reports; the ordering and distribution of materials; and communication of changes in plans or details of the work
- TO FACILITATE THE ESTABLISHMENT OF NEW SCHOOLS by giving communities a time and place to put in their requests
- TO RESOLVE CONFLICTS WITHIN THE SCHOOL SYSTEM itself
- TO RESOLVE CONFLICTS WITHIN THE COMMUNITIES where the schools were located
- TO RESOLVE CONFLICTS WITH OUTSIDERS who were not part of the Aguaruna community
- TO RESOLVE PERSONAL PROBLEMS OF THE TEACHERS which affected the smooth running of the schools
- TO ENCOURAGE THE TEACHERS through contact with their fellow teachers
- TO STIMULATE NEW IDEAS and present information about innovations related to the programs of the school and the community.

### **LOCATION**

Where the meetings were to be held, the time, and who should attend them changed somewhat from year to year. At first the meetings were held in a different community each year. There were a number of reasons for this: by meeting upriver one year, downriver the next, and in the middle the next, different people had to do the traveling each year. As travel might take several days, this was a way of sharing the expense in time and money.

Additionally, it was a drain on the community to have to prepare housing for the meetings and provide food for the participants. Often the men of the community would spend several days hunting in preparation for the arrival of the teachers. They also had to see that plenty of bananas and manioc would be available during the conference. Thus, it would be difficult for the average community to host a conference year after year.

### **TIME**

The time of the conference was at first set to coincide with the midyear break, and lasted only a few days. But as the number of teachers grew, the conferences became longer (up to a week in length), and arrangements were made for them to be included as part of the annual school calendar rather than during vacation. Attendance was then obligatory unless special permission was granted by the Coordinator of Bilingual Education or by the conference body itself. (The meeting was usually held right after vacation.)

### **PARTICIPANTS**

All of the bilingual teachers teaching in the Aguaruna schools attended. From the first, the teachers were encouraged to bring along representatives from their communities. Many of the matters discussed dealt not only with the schools, but also with the communities and the group as a whole. It was also helpful



to have someone besides the teacher report back to the community. In later years the conferences became more technical and more limited to the teachers themselves. However, members of the communities were always welcome: closed meetings were held only when special disciplinary topics were being discussed.

Communities desiring a school for the first time sent delegations to request one. Communities desiring a change of teacher or needing more teachers also sent representatives to present their request. Visitors from the Spanish-speaking world, some of them people working in government projects in the Aguaruna area, were occasionally invited and asked to give special reports or presentations.

### CONTENT OF THE MEETINGS

The informality of the first few years was replaced, as time went on, by a more scheduled agenda—a change necessitated by the increase in the number of participants. (By 1965 there were sixty-four teachers attending the conference, and in 1970 there were 109.)

The first item of business, after the singing of the national anthem and some opening speeches and announcements, was the election of a new president and secretary, who would then preside over the meeting for its duration.

Secondly, attention was given to the delegations from the communities, many of whom wanted to make their presentations and return home as soon as possible. The additional people were also a drain on the food supply and housing facilities. These delegations often requested a new school, or a change of teacher, or an additional teacher for their community. Sometimes there were teacher-community problems they wanted to air and sometimes problems with *patrones* or other outsiders.

Requests for new schools were considered by the conference. Questions were asked concerning the number of adults, the number of pupils, and whether a building had been prepared and an athletic field cleared. Often a teacher living in

the same general area was asked to investigate further and to report to the supervisor or coordinator of the schools for action. Problems which were brought by these community delegates were discussed, and solutions suggested. The conference would arrive at a consensus, often making helpful plans to solve the problem.

Once the visiting community leaders were satisfied, the meeting turned to reports from the teachers themselves. In the early years, each teacher gave a report. Later, as the number of participants grew, only the director of the school gave a report, with the rest of the teachers having the option to add to or to clarify the report. When full-time supervisors were added to the school system, they gave their report prior to those of the school directors working under them.

When a report was given, the statistics, which included the number of students enrolled in each level of school, were first read and recorded by the secretary. The report continued, often emphasizing the problems, but many times also giving an overview of the important things accomplished during the first half of the school year. Problems included personal matters; problems in traveling, in getting materials, and in teaching so many levels or so many students; and problems in the community such as sickness and lack of cooperation from parents. Accomplishments included preparation of school gardens, community development programs, adult literacy programs, and the overcoming of special medical problems. Requests might be made for help of various kinds, such as an additional teacher for the next year, or a health promoter for the village, or acquisition of additional primers or other school materials.

At the close of each report, which might last from ten minutes to an hour or more, there was open discussion with questions and suggestions. Problems were taken seriously and solutions attempted, often very effectively. The teachers themselves never seemed to tire of hearing each others' reports and working on solutions.

As the meetings became more formal, special topics were selected ahead of time for presentation and discussion, in

addition to items which came up in the reports. These were related to bettering the work or to solving problems of general interest, and were interspersed throughout the teachers' reports to relieve the monotony (some years there were fifty or sixty reports).

There were many special topics appearing in the minutes of the conferences held during the ten years from 1963 to 1973. Included were school administrative matters such as how to fill out school documents; ordering, movement, and care of materials; how to transfer students between schools during the school year; and how to teach many levels in one room with one teacher. Other more general topics involved adult education, education of girls, the need for consolidation of the higher levels so as to utilize teachers who spoke Spanish better to teach these levels, the need for supervisors in each area, the need for an Aguaruna as coordinator of schools, and the relationship between the supervisor and the classroom teacher.

Topics relating to the community included land solicitation, health and sanitation, religion in the school and in the community, building airstrips, relationships with the army posts in the area, and community economic development projects.

One discussion led to the development of a permanent center for the conference. The matter of advanced education for the teachers was a continuous topic as the teachers sought ways to continue their secondary education during the summer. They also had several discussions relating to the advanced students who finished their primary education and were ready to go on to high school or to begin working. Going on to high school meant leaving the tribal area. The advisability of this and the problems involved were discussed, and requests were made that a secondary school be established in the area by the government or some other organization.

The above does not include every topic discussed, but is meant to be representative of the kinds of discussions which were such an important part of these meetings. The conference also approved the opening of new schools and the transfer of teachers from one school to another.

Time was taken during the conference for recreation, including competitive soccer with teams drawn from the areas the teachers came from. Singing was an important part of the meetings. During the free hours teachers renewed their friendships with people they had studied with during their training courses in past summers.

## **RESULTS**

Without doubt, these yearly conferences have had a strong influence on the development of the bilingual schools among the Aguaruna. Their influence has been felt in many areas, especially in (1) facilitation of communication, (2) personal problem solving, and (3) enhanced tribal unity and identity.

In the area of facilitating communication, the conference presented an opportunity for reporting on needs and surpluses of school materials and thus allowed for redistribution. It aided the movement of personnel throughout the system by grappling with reports concerning the need for new schools or additional teachers and matching these with situations where personnel shortage was a less crucial problem. It helped in the establishment of schools by giving communities a time and place to make their requests. It facilitated the reporting and solving of many kinds of problems. And lastly it provided a way for other entities, such as the army, government officials, and school authorities, to communicate on a wide scale through a single meeting.

The conference was also a morale builder both for the individual and for the ethnic group as a whole. The teacher who was feeling pressure from his community or from outsiders could get a hearing and help, minimally in the form of understanding and counsel and often in the form of very practical suggestions for a solution to the problem. Finding that "we are all in the same boat" encouraged some who had been feeling that they were struggling alone in their isolated village. The possibility of presenting a united front in face of the problems involved in education, community development, and health

promotion made it easier for each individual to carry out his part of the total program.

There is no doubt that one of the greatest results was the sense of tribal unity fostered by the meetings, as well as strengthening of the group's self-image. The knowledge of what was going on throughout the area gave a sense of oneness, of direction, of being part of a larger program with significance in the country as a whole. Guest speakers who came realized that they were addressing the Aguaruna, not just a handful of people but a core of leaders who would communicate to the rest of the group. These leaders, the teachers, worked together to understand the new land reform laws, the new community development entities coming into the area, and the implications of the arrival of the road and with it "civilization." They discussed the problems facing their people in striving for basic and then advanced education, and they discussed with honest concern how to make education available for the more isolated areas of the tribe. All this led to a unity of purpose—unity based on choices which they as a group had made together and which therefore led to increased solidarity. It meant the breakdown of old feuds, and it brought together long-time enemy groups as they united in common interests. Freedom for individuals to travel through the entire Aguaruna area was a most positive by-product.

In the seventies, when the government decentralized school administration, the Aguaruna schools were divided into several districts, each with a nuclear center which handled district administrative matters. From that point on the meetings began to be held within the districts and included much smaller groups. However, by then the larger conference had been divided up into several small conferences because of the difficulty of travel to more distant locations, and in some of the districts conferences continue.

At the present time the Aguaruna teachers themselves are asking for a reestablishing of the unified conference. Many of them feel that the lack of such a conference has led to confusion in the Aguaruna community as a whole, since different districts have followed different policies and materials.

At the time this report was being written, the Ministry of Education was studying the possibility of reestablishing the bilingual education program with its own director and administrative structure. If this becomes a reality, the Aguaruna conferences will again serve an important function in the system.



Vol. 1, 1977

Using a simple duplicator, authors make copies of their typewritten books (see chapter 18).



Vol. 1, 1977

An author sews together the pages of his book (see chapter 18).

**PART III**  
**THE PERUVIAN EXPERIMENT**



### **Part III**

## **What We Have Learned from the Peruvian Experiment**

• In recent years, much has been written about bilingual education. Distinguished educators and scholars with broad experience have recorded their findings and established principles for us all to follow.

These chapters do not presume to duplicate that work. Rather, the intent is to review matters which, although not always anticipated, have proved to be important factors within the framework of bilingual education in Amazonia. Hindsight, of course, is an asset; it has not been possible, for a variety of reasons, to implement all of the alternatives suggested. Nevertheless, as the program has gradually developed, much has been learned which might be helpful to someone beginning a similar program in preliterate, vernacular-speaking groups. We hope this section will be informative and helpful to others also whose programs may be quite different in detail but who are faced with some of the same challenges.

The preplanning aspects are discussed first, followed by summaries of what has been learned as this relates to the community where the schools are held, to the teachers themselves, and to the pupils. The last chapter presents the benefits that have been realized by the bilingual education program, including an effective means of learning, promotion of self-respect and a sense of cultural pride, and reduction of culture shock through gradual exposure to the majority culture.

The chapters in this section were written by Patricia M. Davis.

## 10 PREPROGRAM PLANNING

Three major prerequisites for a successful bilingual education program were listed in chapter 2: (1) the spoken languages of the indigenous peoples must become written languages (see chapter 15), (2) primers and textbooks must be prepared in those languages (see also chapters 15 and 16), and (3) members from each language group must be trained as teachers. In addition, the Peruvian jungle experiment has brought into focus the importance of planning for several other interdependent aspects of the school program. It is the purpose of this chapter to list these observations, although it is recognized that they are specifically oriented to the Peruvian situation and that in other areas the listing would vary depending upon the circumstances.

### *RECOGNITION OF THE ROLE OF BILINGUAL EDUCATION IN THE NATIONAL EDUCATION PROGRAM*

The Peruvian bilingual education program was planned as a specialized attempt to prepare vernacular-speaking pupils from the jungle to participate in the regular national education program. Special consideration and special support have been allotted to it, which undoubtedly has been crucial to the degree of success that has been achieved.

### ADEQUATE ADMINISTRATIVE SUPPORT

Among the most important items in the administration of bilingual education have been the following:

#### *Educational laws*

Excellent examples are found in the Peruvian educational system, which has introduced laws supporting the teaching of native languages, the appointment of specially trained teachers, and the preparation of native language textbooks (see Appendixes A and B).

#### *Clear organizational structure*

(1) Appointment of administrators and supervisors, with clear definitions of their roles.

(2) Appointment of teachers (also procedures for leave of absence and termination.

(3) Supervision of schools.

(4) Supply of documents (registers, inventory forms, etc.).

(5) Receiving of documents (statistics, inventories, reports of problems, requests for supplies).

(6) Training programs:

(a) For administrators and teacher-training staff. This has included not only orientation to the work, but also orientation to cultural differences and situations which will need special consideration.

(b) For native teachers: (1) organization of training courses, (2) appointment of staff, (3) curriculum, and (4) prerequisites for entry.

(7) Preparation of textbooks and teaching aids, i.e., who will prepare them, who will authorize them, and who will fund them.

### ADEQUATE BUDGET

Major items of expenditure in the bilingual education program have been: (1) salaries for administrators, supervisors, and

teachers; (2) training courses; (3) textbooks—preparation and printing; (4) school supplies—flags, books, chalk, blackboards, etc.; and (5) storage facilities, transportation for textbooks and school supplies, plus staff to keep inventory and receive and fill requests for supplies.

The Ministry of Education has funded the printing of textbooks, and sometimes other school supplies such as flags and notebooks. Occasionally, grants from philanthropic organizations have supplemented the budget. The Ministry also built the central storage room and the teacher-training campus, and provided funds for administrators, supervisors, teachers, training courses, and staff.

Linguists and other SIL members, whose services were donated, spent considerable time in textbook preparation and served as consultants, logistic comptrollers, and professors whenever requested to do so by Ministry representatives. (Although, for a time an SIL member did receive a salary as Subdirector of the teacher-training course, the funds were turned over to the bilingual education program.)

Bilingual school teachers financed part of the school supplies, their transportation, and, for the most part, storage facilities in the villages, although at one time storage barrels were provided by the Ministry. The teachers also financed their own transportation to and from training courses, as well as board and school supplies during their stay. (An exception to this occurred in the early years of the program, when the candidates' transportation and board were supplied.)

#### *A REALISTIC SCHEDULE OF TEXTBOOK PREPARATION AND PUBLICATION*

In 1952, when the government asked the members of SIL to prepare materials for bilingual education, many of the field linguists were just beginning their study of jungle languages. Every effort was exerted to complete phonological analyses and prepare beginning readers. Subsequent textbooks were prepared year by year, often barely coming off the press before the village schools needed them. This was not ideal, but it kept

the village schools functioning. It would have been much better to have had *in hand* a supply of textbooks for all subjects of the curriculum which were to be taught during the initial two-year period.

A two-year head start is now considered minimal for two reasons:

- Those preparing materials tend to become so busy with the program that either there is no time to write subsequent books or insufficient allowance is made for lags in publication.
- We find that ordinarily between one and two years are required to complete the entire process of preparing, checking, and printing a textbook.

### FORMATION OF THE TEXTBOOK COMMITTEE

The textbook committee for a given language usually has consisted of: (1) the linguist studying the language, (2) a native speaker of the language, (3) a specialist trained in principles of textbook preparation, and (4) a representative of the Ministry of Education. Given other work pressures, a continuous flow of communication between all members of the committee can be difficult to achieve, but has proved important. Individual circumstances have determined the amount of time each team member dedicated to the project.

### ESTABLISHMENT OF SUPPLY LINES

Supplying the schools with materials has been one of the more difficult problems in isolated areas. Therefore, in such areas provision needs to be made for:

- A SYSTEM WHICH WILL FUNCTION on a long-term, self-perpetuating basis (not break down due to lack of transportation, for example).
- A SYSTEM WHICH IS CLEARLY UNDERSTOOD by all concerned, and which the teachers are willing to use: for example, in Peru, prior to decentralization of the bilingual schools, a large Ministry of Education storeroom was located

near the site of the Yarinacocha print shop, where vernacular books were published. A Ministry of Education employee filled orders sent in by the teachers and kept inventory. Because of the difficulty of finding transportation during the school year, most teachers made every effort to order and take with them an adequate year's supply of books and materials as they returned to their villages after the teacher-training course. However, if transportation was available, it was possible to supplement this, from time to time, by ordering from the central storeroom.

In large language groups isolated from the central storeroom, such as the Aguaruna, native supervisors stored extra textbooks in their offices. In their travels they had the opportunity to distribute books as needed and reallocate texts not needed in one school but lacking in others.

The decentralization in 1974 precipitated a breakdown in the supply system, since distant Spanish-oriented school districts had little knowledge of the vernacular books. The Ministry of Education is seeking ways to solve this problem.

### *ORIENTATION OF THE NATIVE COMMUNITY*

Since the best-planned bilingual education program can flounder if the native community does not understand it, we have found that careful discussion and agreement with community leaders prior to the beginning of a school are important. These will be discussed in detail in chapters 11 and 14.

### *SUMMARY*

We have learned that a more successful and efficient program is established when the preprogram includes recognition of the role of bilingual education in the national education program; adequate administrative and budgetary support; a realistic schedule of textbook preparation, with a textbook committee to serve in an advisory capacity; establishment of supply lines; and orientation of the native community.

## 11

### THE PROGRAM AND THE COMMUNITY

In Amazonia the relationship between school and community is very closely knit. This is not only because in face-to-face societies whatever one member does affects most of the others, but also because literacy usually "requires and causes some fundamental changes in the structure of any preliterate society that adopts it on a major scale."<sup>1</sup>

This being the case, it is important for the community to play an active role in decisions relating to establishing and operating a school and that these decisions be based on as much information as can be provided concerning the benefits, demands, possible alternatives, and ramifications of a school program. Although it often falls to an outsider to provide this information, our experience has been that the program is more likely to succeed if the decisions concerning it are genuinely community decisions based upon adequate data.

The minority groups of the Peruvian jungle, however, have usually been quick to realize the value of being able to read, write, handle figures, and communicate in the national language. They have wanted schools on that basis and, in many cases, have taken the initiative in requesting them. What has

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<sup>1</sup> David Bendor-Samuel, "Literacy and Basic Education in Community Development." (Paper presented to the Society for Applied Anthropology at the Symposium on *Community Development for Minority Language Groups* held in April 1978 in Mérida, Yucatán, Mexico.)

been more difficult to communicate is that changes in life-style may thereby be generated. Listed below are some of the aspects which have been helpful for us, as consultants, to keep clearly in mind, along with conclusions reached as experience indicated ways to avoid potentially stressful situations. Due to various limitations, it has not been possible to test every recommendation; nevertheless, we feel that all are worth considering and that in some instances the alternative suggested here would have been preferable to the course actually followed.

### **CLARIFYING FOR WHOM THE PROGRAM IS DESIGNATED**

Traditionally, bilingual education has been directed towards children and teen-agers because:

- THEY ARE MOST FREE TO ATTEND CLASSES
- THEY ARE THE FUTURE LEADERS
- YOUNG ADULTS USUALLY LEARN QUICKLY.

Experience has shown, however, that educating the young people in a preliterate society to the exclusion of their elders may result in the following:

- A GENERATION GAP between young and old, with consequent misunderstandings and recriminations
- CONFLICT with previous lines of authority (older, experienced men usually carry the decision-making responsibilities)
- FRUSTRATION: the young people because their ideas, although often good, are not accepted; the elders because they begin to see that they lack the expertise with which to handle the problems of a new era.

**OUR CONCLUSION:** *In the case of a preliterate society, both educators and community need to consider beginning bilingual education with the head men (and perhaps women) of the community. Although it makes for a slow start, it preserves the tribal lines of authority. Ordinarily, as key men experience the benefits of education, they have wanted it for their wives and children.*



This method has been tried among the Mayoruna, one of the least acculturated tribes of the Peruvian jungle, where adults have demonstrated a real desire to learn to read. Men and young adults, taught individually as they came for help, were encouraged to teach the newly learned pages to their wives and households. Later, key men were selected for special training, and they now drill small groups of students who gather for help.

Over a five-year period, some sixty independent readers have been prepared, and one entire community, numbering about 550, is becoming "literate" in the sense of understanding the processes involved in reading, writing, and arithmetic.

The success of this particular project has been aided by two important cultural factors: first, the Mayoruna have never considered their language to be inferior and thus do not resist learning to read it. Second, anyone among them who has a skill is considered responsible to teach it to others.

### **CONSIDERING THE SOCIOLOGICAL AND ECOLOGICAL FACTORS**

#### *Close quarters*

Many of the peoples of the jungle have had no previous reason to live in a community and may find it difficult to adapt to the continuous proximity of neighbors after the freedom of their isolated life.

**OUR CONCLUSION:** *If communal living is foreign to the indigenous life-style, both the people and the resource person may need to consider alternatives to the establishment of large villages, and try to adapt to accustomed ecological, dwelling, and settlement patterns. Literacy campaigns coordinated with seasonal lulls in field work, itinerant teachers, or laws permitting parents and children to study by extended family groups in small classes, may prove more advantageous than massing people into communities.*

*If large groupings cannot be avoided, adequate distances between houses, and weekends and/or longer periods away*

*from the village have helped to ameliorate pressures felt by the people.*

### *The restrictions of community living*

Community restrictions of some individuals' activities for the good of the group may produce strain. It also takes courage on the part of the leaders to suggest limits.

*OUR CONCLUSION: If people must live in villages which are larger than they are accustomed to, orientation to communal living will probably be needed. Community meetings can provide an opportunity for mutual agreement on community rules. Another important factor will be the development of local leadership patterns with orientation to national systems of authority.*

### *Scheduling*

The presence of a school imposes a certain amount of scheduling upon a community because the teacher and students must set aside specific hours for classroom attendance. This new schedule may conflict with their previous flexible life-style.

*OUR CONCLUSION: Parents need to be consulted so that the school schedule conflicts as little as possible with the needs of the people. Parental support also needs to be enlisted for regular school attendance, but flexibility will be necessary to adjust for seasonal work or other real needs.*

### *Change of life-style*

If the government requires a minimum of twenty-five pupils for a school to be established (as is the case in the Peruvian jungle), it may involve the gathering of a larger community than the ecology of the jungle can support by traditional subsistence patterns. Game animals then become scarce and must be replaced with domesticated ones. The jungle is depleted of its nuts, berries, and edible insects, which must be

replaced with garden produce. Materials for house construction and firewood become scarce. Unexpectedly, patterns begin to change towards a more sedentary life-style.

**OUR CONCLUSION:** *Although difficult, it is important to adapt the bilingual school system to the needs and life-style of the indigenous peoples, while at the same time avoiding the creation of a system which is financially unfeasible. It is sometimes possible to anticipate those changes which are unavoidable and alert the people to alternate ways of preparing for them, for example, learning to raise fowl, guinea pigs, or cattle as an alternate meat supply.*

### *Disease*

Community living may carry with it the risk of increased illness. Parasites and epidemics are particularly common. Pressures can become intense, especially if death strikes over and over during an epidemic.

**OUR CONCLUSION:** *Very high priority should be given to helping the people find ways to control disease with an adequate health program. This should include a sufficient supply of basic medicines and a resident trained to administer them, in addition to immunization campaigns and the teaching of preventive hygiene.*

It should be noted that among the Peruvian jungle groups in which bilingual school teachers emphasized preventive hygiene, and drugs and medical aid have been provided, there has been a noticeable improvement in the general health of the people. In fact, one of the reasons which some of the Machiguenga have given for wanting to move to a school community is that there is better health care available there than is possible in their isolated dwellings.

### *Visitors*

The existence of a community increases the number of visits of "outsiders" who formerly would not have traveled so far on

the chance of finding an isolated house. For ethnic minorities not used to meeting the outside world, any visitor may be an unwelcome, sometimes frightening, intrusion. An increasing stream of visitors (traders, lumber workers, linguists, anthropologists, botanists, educators, public health teams, tourists, missionaries), even if well intentioned, can become a source of tension to native peoples.

*OUR CONCLUSION: If people are new to communal living, community leaders may need help in anticipating the coming of visitors and in finding ways to cope which will ameliorate the pressures for all, such as building a guest house at a comfortable distance, finding someone who is willing to provide restaurant services, setting prices for food, or arranging recompense in some suitable way.*

### **CONSIDERING THE TEACHER'S IMPINGEMENT UPON THE COMMUNITY**

The teacher seeks to fulfill his responsibilities and guide the newly gathered villagers into a way of life which will benefit everyone. His efforts, usually wise, well intended, and in the main, well received, may also introduce demands and concepts new to the people of the community. For example:

- **REQUESTS FOR WORK**—for building of school, airstrip to supply school, construction of village site, clearing of fields, community projects, etc.

- **REQUESTS ORIGINATING FROM THE OUTSIDE WORLD**—services for visitors: cooperating with vaccination and other government teams; explaining laws of which the people formerly were ignorant, such as those governing hunting and fishing.

- **PUBLIC HEALTH OFFICER:** if the teacher is the first dispenser of "Western" medicine in the community, he may recommend treatments which run counter to tribal beliefs and practices. The people may then be caught in the conflict of which method to accept.

212

**OUR CONCLUSION:** *A resource person can render a valuable service by helping both teacher and community to recognize these factors, to discuss them, and to be understanding and supportive of each other in a situation which initially may be somewhat uncomfortable for both.*

In addition, the teacher may also be the agent of pressures which are less easy to identify, such as:

● **INTRODUCER OF MATERIALISM:** The teacher's salary, which can procure goods and services not available to all, may open the door to jealousy. In most cases, the teacher shares generously; even if he does not do so willingly, most societies have means for requiring members to distribute their wealth. However, financial inequities do sometimes generate tension.

● **INSTIGATOR OF AN EDUCATIONAL GAP:** AS students acquire more knowledge, the gap between the schooled and the unschooled may widen. Differences in world view develop—differences in the way each group feels towards the outside world, health practices, marriage customs, community organization, the majority language, cash crops, religious beliefs, and taboos. Both adherents of the traditional system and the new alike will find it necessary to assess their positions.

**OUR CONCLUSION:** *It is important to help both teacher and community understand the process of change in which they are involved. They need to recognize the aspects they consider positive and to identify and find ways to ameliorate those aspects they consider negative. Discussions in community meetings, orientation to the reasons given by westerners for their codes and values, and group agreement as to what will or will not be accepted in the community can all be helpful factors.*

### ***CLARIFYING THE BENEFITS OF BILINGUAL EDUCATION TO THE COMMUNITY***

Isolated villagers do not always know what results a bilingual school can bring into their lives, either short-term or long-term. Chapter 14 mentions in detail some of the items that may need to be discussed.

### ***CLARIFYING WHAT OUTSIDE HELP CAN BE OFFERED***

Government recognition, teacher-training programs, and special textbooks are usually considered basic. Other aid will depend on the situation.

### ***CLARIFYING WHAT COMMUNITY RESPONSIBILITIES WILL BE***

Community responsibilities often have included choosing the teacher candidate, helping to build the school, supplying the teacher with part of his food if teaching will curtail his hunting and fishing time, paying for specific school supplies, cooperating so that there is regular student attendance, and cooperating in matters of discipline. Whatever else is seen as necessary for a suitable working arrangement should also be brought to the attention of the group and agreed on by the members of the community.

### ***CLARIFYING WHAT THE TEACHER'S RESPONSIBILITIES WILL BE***

Specific responsibilities can best be established in community meetings, providing a basis for reasonable and mutually-agreed-upon expectations. (See chapter 12 for items that are important to keep in mind.)

### CLARIFYING FINANCIAL ARRANGEMENTS

Historically, among the jungle tribes, the communities have been expected to demonstrate their interest in having a school by assuming the responsibility for construction of the building, the playground, and—if necessary—the airstrip to supply the school. The community, in cooperation with the teacher, is also responsible for maintenance of school furniture, roof, etc.

However, since cash was in very short supply (some tribes still traded chiefly by the barter system), books and most of the school supplies, such as blackboards, chalk, and notebooks, were initially provided by the government.

In recent years, costs have risen, fewer items have been provided free, and tribal peoples have acquired somewhat more cash income. For the future, it will be important to establish the principle of financial contributions, especially in areas where government funds are limited.

*OUR CONCLUSION: Before a school is established, financial arrangements need to be clarified with the community. There is value in establishing a scale of contributions which will increase as the community becomes more able to make them.*

### SUMMARY

The creation of a bilingual school in an isolated monolingual community occasions some stress. Nevertheless, the tensions created by the bilingual schools seem to have been considerably fewer than those produced by the monolingual Spanish-speaking schools which have been established in some monolingual vernacular-speaking communities. We have found that the pressures of a bilingual school can be reduced if all involved are aware of the stress factors and commit themselves as a group to seeking compensatory or ameliorating solutions. A sense of pride and unity develops as difficulties are overcome, and the school becomes a functioning and beneficial reality.



*(Bondurant, 1962)*

A wide grin gives evidence of the pleasure of an Amuesha child in seeing his own composition in a reading book used in the bilingual school (see chapter 19).



*(Smotherman, 1973)*

A bilingual teacher helps Campa children understand their assignments (see chapter 7).



12

## THE PROGRAM AS IT RELATES TO THE TEACHER<sup>1</sup>

Perhaps no other factors have proved more important to the success of the bilingual schools of the Peruvian Amazon than the selection of and the subsequent support given to the bilingual teachers—teachers chosen from the rank and file of their society to play a new, often complex role which, especially in the minds of other members of their communities, may not be clearly defined. In isolated areas they are often expected to assume many more responsibilities than are their counterparts in more specialized societies. Personal pressures may be generated, as well as genuine personal satisfactions. It is usually the responsibility of the administrators and/or advisors of the school system to help establish a climate in which the teacher can function comfortably.

This chapter discusses these matters, listing conclusions arrived at and solutions attempted as problems were encountered. Most of the problems are discussed in the context of groups which have had relatively little continuous contact with the outside world and in which new communities are formed for the purpose of establishing a school. Among groups with more outside contact, the problems may be somewhat different.

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<sup>1</sup> I am indebted to my colleague Willard Kindberg for part of the material in this chapter.

**SELECTING A TEACHER**

Throughout the years, the following items have proved to be important factors in teacher selection.

*Strongly backed by the community*

Normally, teacher-community relations have been their best when the teacher was chosen from AMONG THE MEMBERS OF A COMMUNITY (outsiders often are not well received in close-knit societies), and the SELECTION WAS MADE BY THE COMMUNITY, once they understood the qualifications, responsibilities, etc., which the work entailed.

For the relationship to be successful, however, the TEACHER MUST BE WILLING TO WORK IN COOPERATION WITH THE VILLAGE LEADERS, declining as much leadership responsibility as possible and referring decisions to them. (Cf. p. 218 for cases in which the teacher may automatically be the leader and pp. 213-216 for cases in which he may have to assume leadership temporarily.) This type of teacher-community cooperation accomplishes several important goals:

- TRIBAL LINES OF AUTHORITY ARE NOT UPSET by the advent of a new "headman" (*cabecilla*) because the teacher does not assume that role;
- THE TEACHER IS SPARED MANY EXTRA PRESSURES he would otherwise be subjected to;
- BOTH SCHOOL AND COMMUNITY BENEFIT from the cooperation;
- THE TEACHER AND HIS FAMILY ARE HAPPIER because they remain in home territory, with the inherent advantages of family ties and established field, house, etc.

*Usually a man*

In the jungle, a woman teacher can function happily if the following conditions are met:

- SHE DOES NOT HAVE SMALL CHILDREN:
- SHE IS OLDER and mature enough not to be suspected of conducting affairs with her older students.

or

- SHE TEACHES ALL-GIRL CLASSES:
- SHE TEACHES IN THE PRESENCE OF HER HUSBAND or acts as his assistant (he may be the director of the school):
- SHE DOES NOT UPSET TRIBAL MARITAL VALUES by becoming more affluent and/or prestigious than her husband by virtue of her teaching position and salary:
- SHE DOES NOT ALIENATE THE COMMUNITY by assuming what is normally considered to be a man's role.

Unless the above requirements are fulfilled, our experience is that in most jungle ethnic groups, women teachers are seldom successful, not because of lack of ability but because cultural norms are violated. The family pressures and social resentments which result usually have made the work either impossible or intolerable.

*Capable of fulfilling a teacher's responsibilities*

There seem to be two main errors which can occur in regard to teacher selection. One is to assume that only a bright young man with maximum education can qualify. The other is to accede to a community's choice for teacher, regardless of his academic ability.

The bright young man may indeed prove capable of learning teaching techniques, but if he is impatient with children or slow learners or is too proud to receive the suggestions of the head men of the community, he will probably not be successful.

The community appointee may have been selected by patronage (because, for example, he is a relative of the dominant family) and may not be intellectually qualified or sufficiently stable to be a good teacher.

*A stable, respected member of the adult community*

Although, occasionally, a wise young person who defers to the village elders in community matters has been very successful, we have found that in jungle societies teachers, to be accepted, usually need to demonstrate the maturity of years. Among other traits which community members and administrators alike have learned to value are the following: (1) wise decision-making, (2) persistence, (3) kindness and generosity, (4) personal integrity, and (5) firmness. Additionally, the teacher is usually expected to have mastered the skills possessed by adult males of the culture.

**OUR CONCLUSION:** *When choosing a teacher, it is usually best to appoint a man. Character qualities should be given first priority; strong community backing and sufficient ability to handle academics and record keeping are also important. Faithful plodders have done better in the long run than brighter but less stable people. Candidates attracted by salary considerations but without a deep commitment to teaching have not proved to be good risks.*

**THE TEACHER'S ROLES AND RESPONSIBILITIES***Identifying the teacher's roles*

In semi-isolated societies, one of the teacher's greatest hazards may be that of being thrust into too many roles, with consequent overload and frustration—a syndrome to which administrators have not always been alert. Consider the potential pressures on a teacher if he is the founder of a new community and the only member of the village who has been in contact with the outside world:

*Teacher.* In his role as teacher, the following may hold true:

- The school schedule may conflict with his own previously unscheduled life. The community's lack of understanding of the schedule is predictable, for time has never before been

precisely measured. Children and parents alike must learn to be ready at class time, to observe school attendance, etc.

- Preparation for three to six levels of classes may require much out-of-class study (more than other responsibilities allow).

- If the school statistics a teacher is required to keep are more complicated than his minimal academic training can handle, large expenditures of time during the school year can still fail to produce accurate records.

- Although financial help is not always available and transportation is often a major problem, the teacher must see to it that a school building and school supplies are provided.

- The teacher may be obliged to enroll very young children whom he is not equipped to handle and to provide orientation for them (see chapter 13).

- The teacher's contact with his female students may bring criticism from other community members.

*Community leader.* If the teacher accepts the role of community leader, his duties may include the following:

- assisting in keeping the peace;
- assisting in marriage negotiations;
- adjudicating problems of food supply—how land is to be parceled out, where gardens are to be planted, etc.;

- dealing with visitors who come to the village, defending community rights, and seeking justice from authorities;

- spearheading arrangements for land grants and reservations, at times under a legal system which he does not thoroughly understand;

- drawing up and helping in the implementation of public health rules for the village;

- introducing new crops and animals, which necessitates setting aside time to care for them and training others to do so;

- interpreting laws and requirements of government officials to the people (these are not always well received);

- financing training for others—for example, teachers, carpenters, mechanics, health promoters, etc.

*Public relations man.* The teacher may be pressed into public relations because he is the only (or best) Spanish speaker, or the community leader. This can involve:

- attending visitors (supplying food, housing, entertainment, receiving criticisms, and responding to their requests; since visitors are becoming increasingly frequent, attending to their needs may require an increasingly larger percentage of the teacher's time);

- pacification in the wake of visitors (as mentioned in chapter 11, ethnic groups may resent even well-intentioned visitors, such as vaccination and malaria-control teams, because of reactions to the medicines or because domestic animals die from sprays: naturally enough the team moves on, unaware of the pacification efforts the teacher is required to make);

- diplomacy (dealing with traders on behalf of those who neither speak Spanish nor know how to count money; when dealing with landowners who pressure Indians for work outside the community, groups who wish to use the people for political or other ends, visitors who may try to violate the women of the community, etc., the teacher may have to be the one to say "no" for the community);

- acting as middleman as offers from the outside world are presented to the villagers: different religions, projects (government and private), loan offers, and many others.

*Airstrip initiator and engineer.* Because the only practical way to supply many of the jungle communities is by air, the teacher may feel pressured to recruit help in the construction of an airstrip. Hundreds of man-hours are expended on this task annually, sometimes with nothing beyond machetes and axes available as tools. The teacher, who as far as the community can tell may be the one primarily benefited through the receipt of school supplies and goods, may bear the brunt of stimulating and organizing the work force. If subsequent problems arise, the community may hold him responsible.

**Paramedic.** Isolated tribal people ordinarily have access to two sources of medicines: local herbs, either cultivated or wild, and the shaman. Some of these remedies are very effective, but in general, native communities are quick to recognize value in "Western" drugs, both vaccines and medications. The teacher may be the only member of the community who travels to areas where drugs can be purchased and who is trained to dispense them. Most teachers are willing to go the second mile to help their people.

If the teacher accepts the role of paramedic, a new series of pressures may subsequently develop:

- economic (the cost of medicines for the community, of emergency flights, of vaccination flights, and of hospital care may all have to be borne by the teacher unless the community has established funds for these purposes: some villagers without cash are conscientious about repaying with produce, but this may not fill the need for cash to replace the medicines dispensed):

- social (in many tribes it is unthinkable to refuse aid to relatives: as keeper of the medicines, the teacher may face the hard choice between bankruptcy or committing a grave social error by refusing to help insolvent relatives and/or members of the community):

- time (several hours a day may be required to care for the sick, plus night duty for seriously ill patients or long trips to see patients too ill to travel to the teacher: added to a teacher's already heavy schedule, this load may become very taxing, particularly during epidemics).

**Storekeeper.** In order to meet legitimate needs for his people, the teacher may use his salary to set up a small store. Besides the strain on his salary, additional problems such as finding time to keep store hours, difficulties of transportation and supply, accepting or refusing to sell on credit, and collecting bad debts can all add to the teacher's load.

**Counselor.** Because of his knowledge of the outside world, the teacher frequently becomes the community advisor. The tribal society experiences stress as knowledge concerning new